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CHURCH WORK IN STATE UNIVERSITIES

1911-1912

REPORT OF THE FIFTH ANNUAL CONFERENCE OF CHURCH WORKERS IN STATE UNIVERSITIES

HELD AT THE UNIVERSITY OF IOWA, IOWA CITY, FEBRUARY 6 AND 7, 1912

Edited by
FRANCIS MORTON FOX

IOWA CITY, IOWA
JUNE, 1912

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INTRODUCTION

The fifth annual meeting of the Conference of Church workers in State Universities held at the State University of Iowa, Iowa City, February 6, and 7, 1912, carried out its comprehensive program in detail with the single exception of one address, viz., that of Dean Shailer Mathews, who was confined to his home on account of illness. Sixty-eight delegates, covering a wide field of religious and educational interests, were present. Sixteen great educational institutions were represented, fourteen being universities and twelve of these were state institutions. Nine religious denominations, professors of colleges and theological seminaries, superintendents and secretaries of denominational boards, national and general secretaries of the Young Men's and Young Women's Christian Associations, pastors of churches, university pastors and interested laymen composed the company of earnest delegates who sat about the great tables in the senate chamber of the Old Capitol building to give and to take, to speak and to listen, to ask and answer questions on this vital subject of the church's part in the religious care of the 110,000 students in the state controlled schools of higher education. It was preeminently a convention of discussions and not of speech making and our loss is that we have no stenographic report of the discussions to print. This report simply gives to you in printed form the manuscripts as they were handed in. It is our regret that some of the manuscripts have never reached us.

At the suggestion of the executive committee, a registration fee of one dollar was voted and thirty-two delegates paid this fee to the treasurer. Thus a precedent was made, providing such funds for the officers as are necessary for the putting on of a convention.

The next annual meeting of the conference will be held at the State University of Kansas, Lawrence, Kansas, the date to be announced later.

Officers elected for the year 1912-1913 are the Rev. E. W. Blakeman, Methodist university pastor, Madison, Wis., president; the Rev. T. M. Shipherd, pastor First Congregational church, Lincoln, Neb., vice-president; and the Rev. Wallace C. Payne, instructor, Kansas University Bible chairs, Lawrence, Kansas, secretary and treasurer.

Extra copies of this report may be secured by writing to Francis Morton Fox, Iowa City, Iowa.

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President—Charles M. Sharpe, D. D., Disciple, Dean of Bible College, Columbia, Mo.

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J. H. Dunlap, Iowa City, Iowa.

Henry Wilder Foote, Secretary Department of Education, American Uni-

tarian Association, Boston, Mass.

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D. H. ANDERSON, Iowa City, Iowa.

W. D. WILLIAMS, Rector, Trinity Episcopal Church, Iowa City, Iowa.

C. H. PURMORT, Presbyterian Synodical superintendent of Home Missions, Des Moines, Iowa.

GUY V. ALDRICH, State Student Secretary, Y. M. C. A., Presbyterian, Des Moines, Iowa.

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G. W. STEWART, Professor of Physics, University of Iowa, Methodist, Bible Class Teacher, Iowa City, Iowa.

HERMAN BRUECKNER, Pastor, German Lutheran Church, Iowa City, Iowa.

ROBERT TAYLOR, Elder, Presbyterian Church, Iowa City, Iowa.

H. HOUGHTON SCHUMACHER, Pastor, Unitarian Church, Iowa City, Iowa.

Fifth Annual Conference of Church Workers in State Universities.

ADDRESS OF WELCOME

By the Rev. W. D. Williams, Rector of Trinity Episcopal Church, President Ministerial Union, Iowa City.

"As president of the Ministerial Union, it becomes my duty, as it is my valued privilege, to bid you all a joyous welcome. Vision, however imperfect, is better than no vision. As president of the Ministerial Union, it is not out of place to remind ourselves that the genesis of university life in America was given by the Rev. John Harvard, founder of Harvard University; it is fitting, therefore, that a minister should presume to welcome this distinguished body to this city—the beautiful city on the Iowa river, and we welcome you to our homes—cultured, refined, hospitable; and we welcome you to our hearts.

"The Rev. John Harvard's vision may have been defective, in some respects, but it contained all the cardinal principles of an education at once free and universal, and ethical, and religious. We, the workers of today represent the same cardinal principles, and we welcome you, our co-workers to the fellowship, and hospitality, of a comprehensive Christianity upon those cardinal lines and in the warmth of our Christian love. May God direct us, as we consult at this time, and plan for the spread of His kingdom in the hearts of university people. May He give us the spirit of love and of a sound mind 'that we both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfill the same.' "

ADDRESS OF WELCOME

By President Bowman, State University of Iowa

In his address of welcome to the Church Workers at the University, President John G. Bowman said in part:

Gentlemen and fellow workers: On behalf of the University, I am glad to welcome you here, first, because you represent two distinct organizations, the churches, on the one hand, and the state universities on the other. Second, because these organizations have a common and fundamental point of contact in which their aims coincide. And third, because neither of the organizations has realized fully how much alike their purposes are, or how much better both can succeed by working together with trust and faith in each other.

Occasionally, a minister says to me, "But I have heard that you are a

bad lot.'' Yes, I have heard that same thing a good many times, and each time the message merely leaves me more persistently optimistic and adds seriousness in my heart to fulfill, with the co-operation of the faculty, a task which is sacred. This task is to make spiritual as well as intellectual the inward equipment of boys and girls for work; to have spring within them the conviction that in addition to intelligence, righteousness and love are useful and beautiful in any success. We may forget facts in logic or in mathematics, but we can never forget a ray of light that penetrates into our deepest life.

President Bowman, in concluding his talk, maintained that the spiritual life of the University must spring primarily from the class rooms and laboratories, that it must grow directly out of the lives of the professors and instructors. ''We must have teachers,'' he said, ''who, if need be, would break rock at night to support themselves in order to continue in the privilege of teaching. Such teachers will present their subjects, whether these are botany, or chemistry, or literature, in such a way that the spiritual life of the student will develop with the intellectual life.''

CHURCH WORKERS DEFINED

By Rev. J. Leslie French, Ph. D., Presbyterian University Pastor at the University of Michigan

The purpose of the church as a whole is the lifting of humanity God-ward and the realization of the kingdom of God on earth. The church is the organization which in the minds of its leaders and supporters best serves this purpose. There are other admirable organizations which have partially the same general purpose, for example, the various social service agencies, the organized temperance movement, the Y. M. C. A. and even more kindred institutions, such as the International Sunday School Association, and the United Society of Christian Endeavor. To meet various practical needs, these institutions have perfected various organizations with their national officers, campaigns, special workers, conventions and conferences. In like manner, the church, in its various forms, is organized to better realize its supreme mission. The church believes it will best realize that supreme mission and its primary purpose in the specific form of organization it has adopted. To the church, the success of its primary purpose means the success of its institutionalized form. As applied to state educational institutions this means the success of the impact of the organized church as an institution in these educational centers. In that success, it believes its primary purpose will be realized. With this understanding, the definition of church workers is simple. They are the men, who by profession and sympathy are active and responsible in promoting the success of their particular ecclesiastical organizations. A conference of such men will include:

I. The pastors of local churches.

II. Th associate, assistant, university and student pastors, guild secretaries and directors.

III. The university officials, for whom these movements become factors in general university administration.

IV. Professors and other laymen of local churches, who are interested in specific efforts to reach the student body.

V. Students who are leaders in definite forms of church activity.

VI. State and national representatives of ecclesiastical organizations, who have at heart the welfare of their student constituencies.

These church workers will welcome the co-operation and sympathy of every particular organization whose primary object is kindred in nature. As a conference of church workers in state educational institutions, we are met to study the best methods that will make successful the approach of the organized Christian church to these great and strategic educational centers.

THE PROBLEM STATED

The problem is two-fold. (1) How can we as a conference be made aware of the most successful methods in reaching the student body. (2) How can we as a conference best propagate in our state and national church bodies and in state educational centers the movement for the religious care and education of the 110,000 students involved.

THE RELIGIOUS CENSUS OF THE UNIVERSITY

By Howard Y. Williams, Secretary Y. M. C. A., State University of Iowa

In investigating the comparison of methods and results obtained from the religious census in our universities, a questionnaire was sent to workers in the leading universities of the middle west from whom replies definite information has been secured from twelve of these institutions.

The questionnaire sent out has three general divisions:

I. The methods of taking the census.

II. The information secured.

III. The definite use made of the census.

THE METHODS OF TAKING THE CENSUS

In nine of the twelve institutions reporting, the census is secured through the regular registration department of the university. Six of the above cases take the information on the regular matriculation blank, preserving the census on permanent file. In two of the nine universities, separate information cards for the sole purpose of taking the religious census are furnished by the university and students are asked to fill them out in addition to the regular matriculation blanks. In one university of the nine, the Christian Association furnishes the information cards and the registrar secures the desired information at the time of registration.

At two of the twelve universities, the census is taken by the united efforts of the churches and the Christian Associations. Men are stationed in the

various registration departments and they endeavor to secure the registration of every new student who enters, by passing out information blanks which the student is asked to return immediately.

At one of the twelve universities, the religious census is taken by the Christian Associations in asking registration for their annual handbook. Several of the Christian Associations in institutions of the first mentioned class, where the census is completed by the university authorities, enlarge the census securing further information in this same way as well as through correspondence.

It may readily be judged that, through the handbook registration, a large number of students are never reached, as they fail to apply for the book. In the census taken by the co-operation of the churches and the Christian Association, the same difficulty is experienced in the fact that many of the students are either missed in the rush of registration days or they fail to return the information blank. In those cases where the census is compiled under the university registration, comparatively few students fail to register, this being especially true when the information is secured through questions on the matriculation blank. When separate religious census cards are used, of course, a larger number of students omit this registration.

THE INFORMATION SECURED

Small variance is found in the information secured by the religious census. Church preference and membership are the two points most desired and are secured in every census taken with the exception of one institution where the university itself takes the census and the only intelligence secured is denominational affiliation. Increasing the efficiency of their census, two of the universities ask for experience in religious or social work, in one of these the census being taken on the regular university matriculation card. In some cases where the institution is located in a large city, the student is also asked for the exact church attendance or preference.

In passing, it is interesting to note that church workers find some number of students who express a church preference for policy's sake when no such affiliation is felt. Other students show preference for a church different than the denomination to which they belong, due to a like for the pastor, social reasons, etc. It is amusing to discover cases among men, who, while not affiliated with any church, express a preference for the Friends, in order to evade military drill.

THE DEFINITE USE MADE OF THE CENSUS

In the application of the religious census to service, church workers vary greatly. Practically no results are secured in some universities through the efforts expended in compiling the census, while considerable advantages accrue in other instances.

As expeditiously as possible university and local pastors should secure a list of the students of their denominational affiliation and, in addition, those of students expressing no church preference. It is possible, and in some

universities, night work is indulged in to prepare these lists before the first Sunday of the college year that the student may immediately be put in touch with the church of his preference through invitations to receptions, Bible classes and regular Sunday services. He can afterwards be followed up by personal calls. In special Bible and Mission Study canvasses among the university students for classes in the various churches lists are also available. The Young People's societies use the census and the Christian Associations profit by it as a guide in their membership campaign, urging the importance of all church members uniting in one organization for warfare against forces tending to disintegrate character in the work of the church co-operation committee, lining men up for church membership, and for personal evangelism. In one university, the Christian Association promotes separate gatherings of the students of every denominational affiliation at which the pastor of the local church of that particular denomination is present to address and become acquainted with the men. Plans for the year are there made.

By these means, church workers are enabled to minister to the students they are personally responsible for and thus the new student is tied up immediately to character building influences.

CONCLUSION

The consideration of that method which will bring the most satisfactory results is most important because of the great need in our state institutions of getting all students linked up at the outset to the church. The opening days are strategic ones for the church worker and every opportunity and advantage should be seized in getting in touch with the student and tying him up with the pastor and church of his choice. This the religious census makes possible.

Opinions gathered from the questionnaire and as a result of the study lead to the conclusion that the census should be official or obligatory by the university for the best interest of its institutional religious life. It should, therefore, by all means, be taken by the registration department of the college and if possible on the regular matriculation blank. The information can only be made complete when sought by official authorities. This official census should be sought because of the desirability of every individual church ministering to all the students affiliated with its denominations, a condition which is made impossible under a census which is only partial as is the case when it is taken by the co-operation of the churches and the Christian Associations. Furthermore, this is deemed advisable because those who are most apt to neglect or evade the census taken by the churches and the Christian Associations, are the ones most needing character developing influences. In the partial census, such are wont to be overlooked until after the precious opening days and weeks of easy impression are passed and the student has fallen into careless ways and has became harder to reach.

For the benefit of church workers in universities where the census is not taken by the university authorities, registrars and officials in those institutions where the census is compiled by the regular registration depart-

ment, inform me that they can see no valid objection to the placing of two or three questions concerning the religious life of the student on the matriculation blank when so much personal information is requested. Certainly, they say, the religious status of the student is not less important than his nationality, occupation of father, mother's maiden name and many other such questions asked.

When we come to the information desired the question is of course raised as to how far we should go. Certainly if the student is a church member the name of the church should be secured, and if not a church member the denominational preference. If neither a church member nor an attendant, the faith preference, Catholic or Protestant, is desirable. Where it is at all feasible a knowledge of the former experience the student has had in religious or social work will contribute greatly to securing him for definite service and in making religious work more efficient in our state universities.

The following questions to appear on the university matriculation blank are suggested for a most efficient religious census.

(1) What is your religious denomination? (2) Are you a member of the church? (3) If neither a church member nor an attendant give your faith preference—Catholic or Protestant? (4) What experience have you had in religious or social work (Bible Class, Settlement, Foreign Missions, Y. M. C. A., etc.)?

Certainly our church worker must be accused of gross negligence who fails to avail himself, especially during the opening days and weeks, of the knowledge of his problem gained through a study of the religious census. In the quickly changing population of our colleges and the diversified religious status of the student body, with large numbers of men and women to be reached in all too brief a space of time there is an increasing demand that as Christian workers we know our constituency and that we divide and place responsibility. This the religious census fully and accurately compiled enables us to do.

THE STUDENT AND HIS HOME CHURCH

By Henry Wilder Foote,
Secretary, Dep't of Education, American Unitarian Association.

Conference of Church Workers in State Universities,
Iowa City, Iowa, February 7, 1912.

The problem of the religious life of the young man or woman who leaves home to go to college is one phase of the larger problem of how to hold young people to the church. The student thus leaving home enters a new life, with absorbing interests which are likely profoundly to modify the ideals as well as the habits of his youth. The home ties are weakened; the church ties, especially, are liable to be cut. There are some students who deliberately seize the opportunity to break all connection with organized religion, who gladly drop attendance at services which have become

irksome and uninteresting to them. There are others whose interest in the home church has been but lukewarm, and who find the new life so full and varied that the old ties are half unconsciously relaxed. There are still others who have been really attached to the home church but whose conceptions of what constitutes religion are seriously disturbed by the new knowledge which comes to them at the univeristy. Even the Christian Associations, admirable as much of their work is, often tend, when they become a substitute for church, to weaken church ties, for the student upon leaving the university finds himself no longer in touch with the church of his upbringing. It is the function of the college town church to serve as a link between the church of the student's boyhood life, and that other church of his manhood's home in the town whither he goes to settle upon graduation. In a word, the ideal of the college town church is to receive the student from the hands of his home church, to minister to his religious life while at the university, and to send him on at graduation ready and willing to take part in the church life of whatever community he may choose as his permanent residence. There are these important links in this chain;—that connecting the home church with the college town church; the link which shall hold him to the latter; the transfer of his allegiance to the permanent church home of his adult life. In this paper we are concerned only with the first of these steps.

How, then, shall the home church discharge its responsibility to the young man or woman leaving home for the first time to enter college? Surely its first and clearest duty is to put the new student immediately into touch with the church in the college town. There is urgent need that ministers should take this duty upon themselves more seriously than they do. Probably the churches with compact organization have an advantage over those of the congregational order. Thus the Roman Catholic and Episcopal churches have at least the machinery for doing this thing thoroughly. I do not know how adequately other denominations deal with this problem, but in our Unitarian churches, which are self-governing and independent, there is no way by which ministers can be required to meet their obligations in this respect. All that our national organizations can do is to ask for the co-operation of local churches with the college town churches by giving new students letters of introduction before they leave home, and by notifying the college town ministers of the students' coming. Every year about the time the universities open I print in our denominational papers an open letter to our churches calling their attention to this obvious duty which they owe to their young people. Next year I shall send a circular letter to every settled minister from whose church it is at all probable that young folks are going off to the university. It ought not to be necessary to do this at all, for surely it is one of the most obvious obligations in parish routine that the minister should be intimate enough with the lives of his young people to know when they are leaving home for the first time, and that he should introduce them to the church of their own denomination in the community to which they go. Unhappily experience has proved that while some ministers are alive to their obligations in this

respect, many are quite oblivious to them. They apparently either do not know when their young people go away to college, or if they do know, are too lazy or indifferent to trouble about writing a letter or two. That the minister, or some responsible parish worker, should do this without fail in every case is certainly the first and most undeniable obligation of the home church to the student, but I know no way of bringing about its fulfilment other than the slow education of shiftless ministers to a belated performance of routine parish duties.

This, however, does not, in my opinion, exhaust the obligations of the home church to the student. I believe that young men or women have the right to ask that the church of their upbringing shall prepare them for the moral and intellectual problems which they are to confront at the university. I remember attending a conference once at which a distinguished cleric made the following complaint against the universities:— "What do you do with our boys and girls at the university? We bring them up to be good Christians; they join the church; they come to its services, until they go to the university. But they come back from it with their faith gone, no longer interested in the church, very often with their standards of morality seriously relaxed."

Of course the answer to that lament is that the home church had not done its duty by its youths and maidens. It had taught them a theology which went to pieces when it came into contact with modern science and history; it had presented a formal, conventionalized morality which seemed ill-founded and lifeless to the student of ethics and economics. If the student returning from college finds the intellectual and moral life of his church lacking in adequate sanctions the fault lies not with the university but with the church. The minister who has sneered at the doctrine of evolution and indiscriminately damned the theatre has only himself to blame if his young people, studying science and English literature, come to think of him as either an ignoramus or a hypocrite. For the student has a right to demand that his home church shall give him such an intellectual background of religious thought, and such enlightened moral standards that the studies at the university will not throw his religion all out of gear. It is, of course, not to be expected that the average minister can be right up to date on the latest wrinkles in science and philosophy, but he ought to be at least reasonably in touch with the intellectual life of the time. If he has done his duty the readjustment, which in any case will be inevitable, will at least not throw the student off his feet.

The same thing is true regarding morals. The home, and the home school, and the home church are under obligations to give the youth the moral stamina to meet the temptations of college life, which, after all, are simply those of the world at large, in modified form. I am firmly persuaded that in nine cases out of ten when a youth goes to pieces morally in college the home training is far more to blame than the college surroundings. He has come to the university with the seeds of moral decay already planted in him. He has not received from the home church, or from his parents, or in his high school, the training in conduct which

it was their prime duty to give him. When, therefore, his moral standards fail, or when his religious faith suffers serious shipwreck, when he gladly seizes the opportunity to drop church-going, something is wrong with the home church.

These, then, are the two great obligations which the home church owes to the departing student; first of all to have given him such an intellectual background for religion that religion will not seem a weak and foolish thing in the light of larger knowledge, and such moral stamina that he can face with wisdom as well as courage the temptations of life; and second, to put him into immediate touch with the church of his own denomination in the college town, so that the natural ties may not be relaxed. It is greatly to be desired that our churches should awaken to a keener sense of these obvious duties.

THE CLAIM OF THE CHURCH ON UNIVERSITY MEN.

By J. Beveridge Lee, Representing the Presbyterian Board of Education, and Chairman of Its Committee on University Work.

The religious life of student-bodies has been a matter that has concerned churchmen in every age. When Chrysoloras came from Constantinople as the first professor of Greek in Western Europe, at the beginning of the Renaissance, he found the religious belief of university students to be nominal, their lives immoral and the Church uninfluential. Others like Guarino, the finest Italian-Greek scholar of his time, bravely but vainly attempted to elevate the university life; and Vittorino da Feltre, the first modern schoolmaster, resigned his chair in the University of Padua, after growing hopeless in his battle with evil tendencies, and organized at Mantua, a school of the New Learning on a Christian foundation, that has been celebrated for centuries, as much for its religious atmosphere and manly spirit as for its sound classical teaching. Our age has followed the example of Vittorino in the establishment of the Church School and the Denominational College, in both of which it has been possible to maintain and foster Christian ideals; but to follow his example farther, and to withdraw from our university centers where religious instruction has been eliminated from education, those personalities that will utter the claim of the Church and of religion upon the mind and conscience of students, would be to evade our gravest educational problem and to ignore our finest ecclesiastical opportunity. It is one of the signs of better things coming that the Church has not evaded her task but that she has passed with splendid persistence through those discouragements that always beset points of departure, and is now in contact with our university life, with methods and men to enforce her claim, and not without hope of means.

I have been asked to define this claim the Church has on University men, and this I shall attempt briefly to do. The definition will issue clearly if it is remembered that there are in the university life, in so far as concerns the Church, three groups of students.

First, there is the group of those who are members of the Christian Church. Church-membership gives the university man a claim upon the Church, and it also gives the Church a claim upon the university man. It is a mutual covenant. It means sympathy, co-operation and help. It gives to the youth an ecclesiastical mother; it gives to the Church an ecclesiastical child. This means that they are united in a common religious life and worship and work. The claim of the youth is filial, for he is a spiritual child; that of the Church is maternal, for she is his spiritual mother. Whatever maternal interest, solicitude and help can follow a son there it is bound to go, and, having followed him to his university life, it there lays claim upon him for his interest, solicitude and help. Her claim is a covenanted claim. Neither university nor student will oppose this claim if it guards its approach so as not to invade academic duties and rights. And her claim upon the student is this that, as he reorganizes his religious conceptions to meet the demands of his growing mind, he shall turn to his mother for counsel as he undertakes to re-define his beliefs, and shall seek her help as he seeks to resolve those questions which are left as a residuum from scientific and philosophic class-rooms where reconciliations are not attempted; that he shall give to her his confidence; that he shall continue to practice those unchangeable liturgies of the soul that find help in forms of worship; that he shall co-operate in attempting to realize the world obligations and the sacrificial spirit of christianity, and that he shall graduate from his student opportunities a life that shall yield itself to advantage God in His purpose of redeeming the world. Unless church-membership is so nominal as to be meaningless, the Christian Church is bound to claim just such vital, covenant relationship with every one of its youth enrolled in university study.

Second, there is a group composed of non Church-members. They have never entered the fellowship of the Church themselves but are affiliated with it as the children of those who are churchmen. Upon this group, too, the Church has a claim. It may not be so obvious or direct, but it is equally valid. These youth are the heritors of generations of Christian influence and life. The Church must remind them of those heroic souls with whom their history is inextricably woven, and by whose faithfulness the channels of hereditary good have been kept clean and full, and it is the business of the Church to claim these heirs of Christian generations as members of the evangelical succession. Centuries ago an old Father in the Church preached one great sermon across northern Africa, rousing everywhere a passion that had become decadent. His message is that which the Church must voice to this group,—"Live up to your birthrights." The claim of the Church as it utters this call is imposed and enforced by those generations that have passed into silence leaving to the Church the rich legacy of its unfinished campaigns and its war-cries.

And in every university center there is a third group. It is made up of those youth who are unchurched. Neither of their own volition nor through hereditary example have they been affiliated with organized Christianity. If an ancertral alignment existed it was fractured so far in the past that

it has no influence or appeal. Upon the members of this group the Church has a claim. It is the spokesman of the greatest of all universal truths. It is the representative of the God who has said, "All souls are mine," and it is the historic embodiment of the spirit and teaching of the Christ who said, "I will draw all men unto me." As such it has a valid claim to consideration as it undertakes to restate the fundamentals of the religion that has been so potent in the lives of men whom the world counts as its most intelligent and its best. Since it has come to pass that "the American state will never again undertake the most important part of education, the development of the religious nature," the entire responsibility in enforcing this claim rests with the Christian Church.

Such, I believe, is the claim of the Church upon the university man. It is a claim that the Church may voice with neither vigor nor tact. It is one that the student may ignore or evade, and that he may neither hear with zest nor accept with zeal, but the claim remains for Church and student alike, a claim backed by an imperative that is divine.

(NOTE: This is not a stenographic report but is compiled from the speaker's notes.)

HANDLING THE RELIGIOUS PROBLEMS OF COLLEGE STUDENTS

By PRESIDENT FRANCIS M'CONNELL, D. D.

(This address was printed in full in the Methodist Review, April, 1912.)

In describing the progress of the kingdom of God, the Master once spoke of successive stages of growth—the blade, the ear, and after that the full corn in the ear. It is easy enough to see the kingdom in the earliest and the latest stages. The period of blossom seems divine enough, as does also the period of ripened grain. There is an in-between period, however, when the presence of the divine is not altogether a matter of sight—a period of hardness and bitterness, when the kingdom is passing away from the stage of blossom and has not yet attained the richness and ripeness of maturity.

If we may take these stages as in any sense real in the progress of the kingdom in the life of the individual, we may without great violence fit them to certain organic changes through which the growing life passes. Heaven seems to lie round about the stage of infancy, the time of blade and blossom. Heaven also seems to crown the head of the developed saint with glory. But the period between, when the youth is neither a child nor yet a man, is one which it strains our faith to recognize as especially the sphere of divine influence. Great as are the problems of the child-life and the man-life, the problems of adolescent-life are greater still. Very often we drift to the conclusion that in this period the mind must be left to take care of itself, or we conclude that in so uncertain a time any sort of hit-or-miss method of religious effort will do. The period is one of transition from the state of absolute reliance upon the judgment of another to confidence in one's own judgment; but rebelliousness and arrogance and conceit

appear all along the way. In sore perplexity we often imagine that about all we can do is to offer a prayer for divine protection on the growing life and then close our eyes and hold our breath. Still, if the in-between stage is really an inevitable stage in the development of the kingdom, there must be at least some general rules of wisdom to guide the spiritual counselor as he labors with the growing mind, which is not white with the blossom of childhood or golden with the glory of the harvest, but green with the sourness of the half-ripe stage.

It will no doubt be an offense to the ordinary student to tell him that his mind is green, but we do so without any of the implications and suggestions which cling to that word when it is applied contemptuously to the student. We have said that this is an inevitable stage of development, and therefore a stage under the operation of divine law. It is not a stage at which we are to make wry faces. In the grain fields and orchards this is the stage at which the sun turns his rays most directly upon the fruit. And while half-ripe fruit is not to be used as food, it nevertheless has a beauty and charm all its own. Much of the beauty of the ripe grain or the golden fruit comes out of the thought of profit which we see as we anticipate the day when we shall load the wagons and drive to market; but even when looked at in itself and for its own sake, green fruit is not without beauty.

The minister who is so fortunate as to be placed in charge of college students must realize that he is dealing with the problem of later adolescence. The youth is about to emerge into the man, but he has not yet emerged. As spiritual adviser, as preacher, as utilizer and director of religious energies, the minister must not forget that he is dealing with neither children nor men. He is dealing with life in the period of later adolescence. Every once in a while a freakishness of a childishness that the minister had hoped had passed will carry the youth into something absurd or silly. Every little while boyishness will recover itself and masquerade in the lineaments of a youth almost a man. And quite frequently, too, there will come deeds of such virile might that the minister will rejoice as at a fresh manifestation of the divine.

As spiritual adviser, it is well for the minister dealing with college students to remember that this period of youth is not apt to be given to the baser sins. Of course sin is sin, but there are sinners and sinners. The most abject sinners are those who are guilty of breaches of trust and responsibility, offenses against friendship, betrayers of love. Making due allowance for the occasional offender of this kind, it must be said that in general the college atmosphere is overwhelmingly against such evil. The standards of honor among the students themselves are high, and academic spirit is always for honesty in workmanship. Any one who has had experience with a body of a thousand students, and with a city church of a thousand members, knows that on the whole the temptations of college life are not so much toward sordid spirit or traitorous ambition as are those of town or city life. The college man who "shows yellow" has but little chance of keeping his standing in a college community, though he may retain his standing elsewhere. The deep and dark sins against ideals of

integrity, base betrayals of trust, calculating cynicism, are fortunately not the sins against which the minister to college students has to contend.

The evils of later adolescence are evils of physical appetite, frivolty of spirit, and general thoughtlessness and heedlessness. In dealing with these, the minister can rightly indulge a spirit of hope. If the right sort of influence can be kept upon the youth, the chances are that he will draw away from these things. In the very fact that the youth is every day getting older, there is hope. As regards the prevalence of sins of physical indulgence, the truth is no doubt bad enough. But it is not so bad as it is painted. Taking the colleges of the country together, it is probably a safe estimate to say that forty per cent, of the men are working their way, in whole or in part, through school. Physical indulgence is not apt to be characteristic of that forty per cent. It must be remembered that a small portion of dissipating men can give a school an evil name all out of proportion to their number. And again it must be remembered that the very influences which once were thought of as furthering the spirit of dissipation are now in a measure set for sobriety. It may be a long time before fraternities are all that ought to be in this direction, but they have taken some very pronounced stands of late—as, for example, against the use of liquor in chapter houses. Any one familiar with the colleges of the country for the past twenty-five years will readily admit that dissipation in college today is bad enough, but will insist also that it is not as bad as it once was.

The evil name that colleges get as centers of dissipation is helped on from bad to worse by the entire willingness of the adolescent mind to do anything it can to shock older minds. If a student joins his fellows in singing a drinking song, the conclusion seems legitimate that the sympathies of the singer are with the drinkers. There is nothing wrong with the logic except that it will not hold good in the case of green adolescents. A hundred college students will sing a wanton drinking song. Ninety out of the hundred may be total abstainers. Why do they sing? Just to shock some one, or get some one "up in the air," or to enjoy the swing of the lilt, or for the fun of it, whatever that is. The situation calls for patience and for possession of one's temper.

A more common temptation is to a frivolty which is all the more dangerous because it is sometimes so serious. The student throws himself headlong into a dozen enterprises, each of which on its own account is worthy enough, but a dozen of them taken together will ruin any but the strongest minds. Woodrow Wilson once asked a youngster why he did not do better work in his classes. The youth replied that he was too busy running the college. This may have been literally true. In these days of student self-government and of manifold other student activities, the student may be busy "running the college." And if ever youth needed guidance of the right sort, it is in this matter of what might be called serious frivolties The dean of Leland Stanford University has recently pointed out that the organizational activities of our American colleges are fast becoming to constitute a sort of college within the college, taking more time and energy than the legitimate college itself. This, however, is more properly the prob-

lem of the faculty than of the minister, though it has a moral aspect in the liability of the student to get a false perspective at a period which needs to have the perspective kept true.

In counseling minds in the distresses of skepticism, the minister must remember that he is dealing with adolescence. Adolescent skepticism is of two types, which, though contradictory, may be found at one and the same instant and in one and the same mind—the thoughtless skepticism and the thoughful skepticism. The thoughtless skepticism may come out of the fondness for shocking older minds which is part of the green period. What is needed in dealing with this type is good humor, even when the most radical views about the Bible or church or religious experience of the state or the family are advanced. Along with the thoughtlessness, however, may go a streak of thoughtfulness which is at times melancholy almost to the point of tragedy. Especially if the youth is introspective, are his reflections more painful than he is apt to admit. From the standpoint of maturer experience, the situation is intelligible enough. The growing mind is a surprise to the possessor. It is taking on functions which its owner did not forsee. Old things are passing away and new things are approaching. Happy is the youth at such a period if he has some wise counselor whose wisdom shows itself chiefly in a willingness to listen. The great pastors have always been the great listeners. If the skeptic learns that what he is saying is not, after all, especially new—and what, after all, is harder than to utter a new skepticism?—if he learns that the experience of skepticism itself is not new, if he finds a patient listener to whom he can talk it all out, no great harm is likely to come. Here again, we come upon one of the strange contradictions of adolescent life. Ordinarily, talking skepticism fastens the skepticism in the mind. Skepticism grows with utterance. In the case of the minds with which we are now dealing, quite an opposite result may take place. Youths need the chance to talk themselves out. A college community can possess no greater asset than a wise religious counselor who is willing to drop anything at any time for the sake of letting youthful skepticism have a chance to express itself. The adolescent mind passes through a sort of intellectual teething-time. The wise minister, like the wise mother, is at hand to see that conditions do not become too serious, but for the most part there is need for good-humored sympathy and for a resolution not to doctor the patient to death. And above all is the need for that sort of patience which is willing to give itself to what to the onlooker may seem to be a waste of precious time. The methodical plodder with his routine schedule will not get far in pastoral work among students. There is this constant need of a willingness to drop anything and talk. In general, the minister is always in danger of over-mechanicalized pastoral work. If a man's body is disordered, the man may call by appointment at the doctor's office between 2 and 2:15 p. m. and get a prescription. Doubts and temptations cannot be dealt with in quite so summary a fashion. The great pastors always have plenty of time. It is their business to find time.

The problem of preaching to college students is supposed to call for superior intellectual ability. Good preaching anywhere calls for such ability,

but the ability demanded by the college students is not of the kind sometimes supposed. The ability is not that of saying profound or learned or abstruse things. It is the ability, first of all, which lays stress upon simplicity of statement. The less college preaching has to do with the problems of the class-room the better. Students are not especially anxious to take an extra course of lectures on Sunday morning. They appreciate simplicity of statement above almost all other audiences that can be found. But simplicity in a sermon, like simplicity elsewhere, is the costliest of charms. The elaborately and gaudily decorated creations, whether houses, furniture, picture, or sermons, are cheap. Simplicity costs. In preaching, it costs long hours of brooding till what is irrelevant and unnecessary is stripped away. Simplicity comes not so much out of the attempt to polish a statement into artistic form as out of the effort to make the great essentials stand out. It is reached not so much by going down to little things as by reaching up after great things. The greater truth, the easier to state it in a sentence. And when simplicity of this stamp has been reached, it is marvelously effective. Striking the ordinary mind in the audience, it of necessity touches all the minds above the ordinary. The more extraordinary the student, the more he appreciates the statement which impresses the ordinary mind. The preacher who can thus touch the lowlier mind with a statement which is intelligible, is quite likely in the same putting of the truth to give forth something that to the extraordinary mind is richly suggestive. And the advantage of this sort of statement for the college mind is that the college mind has to be hit, so to speak, "on the wing." The mind is changing rapidly in its view of things; and the preacher who can make a live religious conception stick fast in a consciousness passing rapidly through this period of transition, is indeed great. In laying stress thus upon the virtue of simplicity, we are only calling attention to a quality which makes teachers likewise popular with students. The element of statement is almost always an element in the popularity of teachers who have real hold on their students. It is said that Agassiz used to insist that there are three stages in scientific exposition—first and easiest, the scientific monograph; second and harder, the popular lecture; hardest and most important of all, the expression of truth with such simplicity that the lowliest normal intelligence is made to understand.

This word about popular teachers suggests another lesson which the minister to college students can learn from the teacher. The really inspiring teacher is the one whose mind is always in the mood of expectancy and discovery. One phenomenon of college life is the popularity of the teacher who is dealing at first-hand with facts. The facts may not themselves be of one sort rather than another, and indeed it does not seem to make great difference just what the facts are. But there is something so alive about a mind which has just made, or is about to make, a discovery in any realm at all worth while, that such a mind has the power to interest and hold others. Such a teacher speaks with authority. And the preacher who speaks with like authority does not lack hearers. This does not mean that he is to be forever talking *about* what others are saying *about* what is going on

in the religious realm. It is well for him to know what the bibilical students are saying and what the modern workers are trying to achieve in the manifold applications of the gospel to modern needs. But more important is it that he himself be in the attitude of expectant discovery toward the meaning of the biblical revelation, and toward the teachings of experience in his own life and in the throbbing life around him. The power to surprise is one factor in the interesting presentation of the truth. Surprise is hardly possible with conceptions which have not changed either in substance or form in the last ten years.

And it goes without saying that the great appeal in religion, as elsewhere in dealing with the adolescent mind, is the appeal to the heroic. It is a great mistake to fancy that the way to influence young men for religion is to make life easy. Of course the day of asceticism for asceticism's sake is gone. We avoid suffering, if good is not to come from suffering. But the really heroic has never stood out to young men more attractively than today. The college atmosphere itself is full of it. If occasion arises, heroism is expected as a matter of course. We may say all we please about the havoc which rich men's sons make in college life; but the fact remains that no realm is today so free from subserviency as is the college atmosphere. Nowhere else does a man count so nearly for what he is. Nowhere else is his measure so accurately taken. And in the taking of that measure the element of the heroic in a man is a great determining factor. The truth is that in our day all the causes which appeal to the heroic have to find their recruits from the college. If an appeal is to be made which calls for a complete disregard of consequences, if followers are sought for in some forlorn hope where a leader is going to almost certain defeat, if social reforms are to be undertaken at home or missionary enterprises beyond the seas, where does the appeal meet the largest response? If the minister to college students is wise, he will not put the Cross of his Master out of sight. That Master himself when upon earth drew around him a band of devoted young followers, and did so without concealing the hardships of the new faith. The Christian sphere is not easy. There is no use of our trying to make it appear so. There is every reason why we should frankly recognize the hardships. The most effective appeal to young men is that which gives them to understand that hardship is to be expected as a matter of course. If the Cross is rightly presented, it is to the young mind the most compelling fact in the gospel.

It remains to say just a word about utilizing and directing the religious activities of students while they are actually in college. Too often the cry is raised that there is not enough which is distinctly Christian in the work of the college student to furnish adequate means of grace for him. Too often also it is tacitly assumed that the real work of the Christian is to begin after he has passed beyond the college walls, college itself being hurried through with impatience to reach the outer fields. And yet if we believe in Providence at all, we must believe that the young people are in college—if they have any right to be there—because a divine plan has put

them there. The college life itself is the great sphere for the exercise of the Christian in grace, and the regular activities of the college are the chief part of that sphere. If Christianity is to show itself worth while in college life, it must come in as a reinforcement of the student's energies as he strives to do the regular work of a student. At least during the first half of the college career the student ought not to concern himself overmuch with what he is to do when he gets out. He comes to college partly to learn how to make decisions. Other things being equal, he ought to be able to make a better decision concerning a life work in the latter half of the college career than in the earlier half. If a student is a freshman, it is his Christian duty to do the work of a freshman. Unless he is exceptionally mature, he would better not trouble himself too much about what his tasks are to be when he gets out.

Who is sufficient to minister to the college student in this day? Probably no one adequately. But sufficiency is, after all, a matter of degree; and any man who has had a real call to the ministry, and takes that call seriously enough to give his best to any task that confronts him, can be vitally effective in shaping the moral life and religious experience of youths who need most of all to have playing upon them the ripening influence of a warm and genuine religious leadership.

REPORT OF SPECIAL COMMITTEE ON INVESTIGATION OF BIBLICAL AND RELIGIOUS COURSES FOR CREDITS IN STATE UNIVERSITIES (QUESTIONNAIRE)

By Dean Charles M. Sharpe, Member of Committee

To the Conference of Church Workers in State Universities:

Your committee appointed to investigate the official teaching of biblical and religious subjects in state universities, and the method of accrediting such courses when taught by other agencies, begs to report as follows:

The committee sent out a brief questionnaire to the presidents of some thirty universities, embodying the following points:

1. What subjects that may be considered biblical or religious are now included in the curriculum of your institution?

2. Are any such subjects taught adjacent to your campus by church agencies? If so, does your insitution grant credits to university students who may elect these courses? What is the practical arrangement under which these credits are extended?

3. If church agencies should offer such courses at the seat of your university and should satisfy the academic standards maintained by your faculty, do you know of any good and sufficient reason why credits should not be granted under proper restrictions as to the amount of work a student might elect? What, if any, practical difficulties do you conceive to stand in the way of such recognition?

Twenty-five replies were received answering these questions more or less fully. An analysis of the letters yields the following data:

I. The Universities offering more or less instruction in biblical and religious subjects as a part of the regular curricula are as follows: Wisconsin, California, Michigan, Virginia, Iowa, Colorado, Illinois, Minnesota, Oklahoma, and Utah. The amount of instruction in subjects of this nature ranges all the way from one course to well developed departments with a large variety of courses. The University of Wisconsin has a department of Hebrew and Hellenistic Greek in which twenty-seven courses are listed. The University of California has a department of Semitic Languages with sixteen courses enumerated. The University of Michigan has a department of Semitics, Hellenistic Greek, and studies in the English Bible. Twenty-six courses are printed in the calendar. The University of Virginia includes in its faculty a professor of Biblical History and Literature who offers a large number of courses of undergraduate and graduate grade. This chair while coordinate with all others is maintained by a fund provided by a religious agency.

Of the universities reporting, the four above mentioned are the only ones that makes any large or special provision for biblical studies. It is, however, common in the departments of philosophy to find courses in Philosophy of Religion, or History and Psychology of Religion.

An inspection of the descriptions of these studies in the various catalogues reveals, as is to be expected, the fact that the highest academic ideals prevail with regard to them. The interest is primarily scientific. This is as it should and must be, and if it is sufficiently scientific to be sympathetic and to pierce to the significance of the phenomena under examination nothing more could be desired.

II. The following institutions recognize and in different ways cooperate with the extra-official agencies in the promotion of biblical and religious studies:

1. The University of Texas. There are two institutions offering such instruction adjacent to the campus, viz., "The Texas Bible Chair" (Disciple) and "The Austin Presbyterian Theological Seminary." The instruction must conform to all university regulations, and is limited to students of at least sophomore rank. The consent of the dean of the faculty must be secured in advance in each case. The course must be completed with grade of at least C, and no student may carry more than one course outside of the university. The arrangement is said to be working satisfactorily.

2. The University of Iowa has an arrangement under which properly qualified ministers of the various churches may give courses under the direction and supervision of a committee from the faculty of liberal arts. Such courses are credited upon the same basis as other electives. They are not open to freshmen. The privileges extended under this arrangement are open to any religious agencies seeking them.

The University of Missouri. The Bible College of Missouri (Disciple) offers a somewhat complete divinity course and its work is credited by the university under the following arrangement: Eight selected courses of general educational value are recognized for credit and are assigned to the oversight of the various departments in the university in which they are

most nearly related by reason of their subject matter. University standards must be observed. The student must secure in advance the consent of the department to which the subject he desires to study has been assigned, and may not take more than nine hours during his undergraduate period. Thus the Bible College is placed on the same basis as other professional schools in their relation to the College of Science and Arts. Needless to say, the same privilege would be extended any other institution of similar standing.

4. The University or Oregon. The Eugene Bible University (Disciple) gives instruction in biblical and religious subjects adjacent to the university. Its work is recognized to a limited extent and, in specific cases, is passed upon by a special committee which recommends or refuses credits according to its judgment.

5. University of North Dakota. Wesley College (Methodist) is affiliated with the university and its work is credited to the extent of thirty-two semester hours toward the A. B. degree. It is stated that this is considered a highly desirable arrangement.

III. The following is a list of universities at which there are no agencies offering biblical or religious instruction of university grade, but which would be willing to extend credit for such under proper conditions:

1. Wisconsin. Informant writes, "I know of no reason why such relations might not be entered into. No doubt practical difficulties would disclose themselves, but in advance I see none that are insuperable."

2. Kentucky. "Such an arrangement might be effected if it were clearly shown that the principle of the separation of church and state would not be violated thereby."

3. Colorado. "We hould give credit for courses of a grade satisfactory to our faculty."

4. Illinois. "I know of no good and sufficient reason why such credits should not be granted."

5. Arizona. "I should approve it."

6. Montana. "Yes."

7. New Mexico. "Yes."

8. Wyoming. "Yes, we have urged the churches to this action."

9. Utah. "We have allowed some credit toward entrance for Bible instruction. Just what else might be done by the faculty I do not know."

10. South Dakota. "I think our faculty would favor such an arrangement, properly safeguarded."

11. Washington. "We should welcome such a cooperative arrangement While it is illegal for the university to assume direction or responsibility for such instruction, the faculty has always accepted credits for religious instruction when presented from denominational colleges whose other credits were acceptable. These credits have largely been for Bible study and were accepted in lieu of an equivalent amount of our own work in English literature. If church agencies should offer courses near the university we would not anticipate any difficulty in the matter of adjustment of credits."

12. Minnesota. "In all probability these courses would be accepted not under a general legislative provision, but would be considered course by

course. The training and scholarship of the instructor, the subject matter of the course itself, and the method of instruction would all have to be taken into account.''

IV. The following universities in the judgment of our informant either can not do so, or do not think it desirable to grant credits:

1. Georgia. ''An effort was made several years ago to introduce biblical subjects but objection was made on denominational grounds.''

2. Nebraska. ''By a ruling of our regents no university credit in the general colleges can be given unless the instruction is given by a regular paid member of the university staff. We found that the giving of credits for work done under the direction of pastors and others was liable to be abused.....I feel we have already carried the scramble for credits to such an extent as to degrade scholarship; I do not want it to degrade religion.''

3. Nevada. ''Constitution prohibits the teaching of religious subjects in the state university.''

4. California. ''The president asks me to say that he does not think credit could be given for work pursued under the auspices of church agencies.''

5. ''It would not be possible for the University of Michigan to grant credit for courses taken under agencies that form no constituent part of the university.''

By way of summary it may be remarked:

1. There are five universities in which there is some sort of arrangement by which biblical and religious instruction under the provision of extra-official religious agencies is recognized by the granting of credits toward university degrees.

2. There are twelve additional institutions that are hospitable to such arrangement if proper plans can be devised, and proper safeguards provided.

3. Freshmen are quite generally excluded from the courses under consideration. The reasons for this might well receive consideration.

4. It does not appear that there is any specially outstanding objection to the consummation of such arrangement with church agencies. In the five cases in which adverse judgment is expressed different reasons, or no reasons are assigned.

5. Taking the total impression of the data here presented, it would seem that there is a decided preponderance of sentiment in the state universities favorable to the recognition or religious instruction by the granting of university credit for courses pursued under the auspices of religious forces, provided such instruction be of suitable grade and character upon the academic side, and provided a practical arrangement can be affected whereby the universities can maintain a necessary oversight of the work so as to guard against abuse.

Respectfully submitted,

F. M. Bennett,
J. L. French,
C. M. Sharpe,
Committee.

A REPORT OF AN INVESTIGATION ON THE PREPARATION OF RELIGIOUS LEADERS IN UNIVERSITIES AND COLLEGES

By Edwin D. Starbuck

The State University of Iowa

The following list of questions was sent to about 200 University and College Presidents:

1. What, if anything, is your institution now doing to equip religious leaders and specialists,— departments, courses, lectureships, etc.?
2. Higher institutions are now providing professional training for doctors, lawyers, and other professional men. Should they provide a similar opportunity for religious workers? If not, what should they do?
3. What class of institutions should undertake such work?
4. Would it, for example, fall properly within the province of State Universities? Why?
5. Should such training be left entirely to theological seminaries? Why?
6. What would be necessary in the way of instructors and equipment over and above what you now have available to make it successful?
7. What position should such work occupy in the institution?
   a. Similar to that of applied science, law, and medicine?
   b. A department of Liberal Arts with its head and assistants?
   c. If leading to a degree, what degree or degrees?
   d. As a special course supplementary to other departments?
   e. Lectureships?
   f. A branch of Pedagogy? Philosophy?
8. What subjects should constitute such a course, if established?
9. What may it utilize from other departments?
10. Would the ultimate scope be to equip: (a) Ministers? (b) Missionaries? (c) Social settlement workers? (d) Directors of charity work? (e) Sunday School specialists? (f) Specialists for other college positions?

There were one hundred and forty replies to the inquiry, all of which have been taken into account in making the report. Many replies were hesitant, and a few people reported upon some special feature peculiar to their own institutions. There are ninety-seven responses representing eighty-nine institutions that went into some detail, and we have relied upon these particularly in trying to present something of a composite picture of the state of mind of educators in regard to this new and interesting situation.

Only these last with a more or less definite program in mind were included in the twenty-seven. There are, then, twenty-seven or a possible forty-seven who are doing something at the problem.

Numbers mean almost nothing when we say that forty-seven institutions have turned their attention more or less in this direction. One thing stands out, however, with perfect clearness, that there is a tide in the minds of university and college men in the direction of making the curri-

culum useful for those who are engaged professionally in religious work, and that much of this interest is already crystalizing itself in definite plans for its accomplishment. More suggestive even than numbers as indicating the tendency of the times is the fact that several institutions are now focalizing their attention upon and wrestling with the problem.

Among the more significant experiments are the following: Drake University with Professor Athearn as professor of the Psychology and Pedagogy of Religion with a department in which work is required of the divinity students and which has a full standing in the Arts college, and with practice work, laboratory and museum facilities already developed to an extent that would do credit to departments with a considerable history behind them; Butler College, after having at one time restricted itself to purely college work has now established a graduate department for ministers and other religious workers with Dr. Morro as its dean; Washburn College, while passing over to graduate departments of universities the work of preparing experts and specialists, has correlated the work in Psychology, History, Pedagogy, Religious Education, practice work, Bible Study, and the like, and has added to it sufficiently to prepare religious teachers and social workers for their vocations; the University of South Carolina, with a department of Religious Education, so far largely built up out of the other departments, but already sending out trained men as religious and social workers into factory towns and rural districts; North Dakota, Missouri, and Texas, with affiliated denominational colleges, while the universities attempt to co-operate by adapting their curriculum to supplement those of the affiliated seminaries; this is but a variation of the custom of some of the older institutions, of friendly cooperation between endowed seminaries and universities, as at Harvard, Yale, Columbia, Chicago, and a few others. Among the other institutions facing this question seriously are Southwestern University, Wooster, Earlham, Carleton, Coe, Northwestern, Oberlin, and Pennsylvania.

The question was asked: Should higher institutions provide similar opportunities for religious workers as those which are now provided for doctors, lawyers, and other professional men? The answers are overwhelmingly in the affirmative. They stand:

64 Yes, unqualifiedly affirmative.
18 Qualified answers.
9 No.

It is safe to say that ten of the qualified answers are inclined toward the "yes" answer, so that there are 74 as against 17 who think that if the right conditions could be found or produced the higher institutions should adjust themselves to this kind of work.

On the question of what institutions should undertake such work,

47 say all colleges and universities
3 say all graduate colleges
13 say endowed and private institutions primarily
12 say denominational institutions primarily
3 say endowed and private institutions only

2 say state universities primarily.

Would such work fall properly within the province of state universities? This question was propounded in order, if possible, to focalize more sharply the judgments and to strike fire where there was any fire lying smouldering. It succeeded in calling out quite vigorous responses. The answers stand,

46 yes
15 qualified
25 no.

President Hill of Missouri says, "Yes, the state university should aim to develop the highest type of citizenship and to train leaders."

The affirmative answers are just as emphatic from presidents of denominational institutions as from any others. President Thomas of Middlebury, Vermont, says, "Yes, because they are pledged to promote the welfare of the state, for which religious leadership is essential."

The opinion of the state university officers upon whether or not their own institutions should undertake the work may be of interest. Of twenty-five state institutions represented,

16 say yes
5 are qualified
4 no (Ohio, Minnesota, North Dakota, California).

It was formerly believed that the religious leader was a preacher, and that his preparation was to be left to the theological seminaries. This opinion still can be found, but in college and university circles has passed almost completely. An instance so rare as to deserve quoting is that of the president of one of our highly specialized universities that attempts nothing which even approaches an interest in religious problems. He says, "The chief difficulty is in understanding what is meant by religious leaders and specialists. Is not a religious specialist a clergyman? * * * I suppose religious specialists must go to theological seminaries." The question was asked, "Should such training be left entirely to theological seminaries?" The questions are remarkably one-sided. They stand,

6 yes
11 qualified
70 no.

Not only the number of "noes" is significant, but the quality of the replies is more so. The explosive intensity of the responses of sober minded educators as they rebel against the suggestion of leaving such work to theological seminaries is instructive. "Never! Never!" exclaims one. "They are back numbers," says another. Another observes, "They are a generation behind their time." Still another remarks, "Many who could be trained for effective service will not enter them, and many seminaries are too narrow."

The reaction against the old line seminaries, biased as it probably is, and innocent of the awakening that is coming about in them, is indicative of a tremendous change in the educational world in regard to what religion is and what the religious worker should be, and the function of religion in the scheme of things.

It is the opinion of most of the respondents who have expressed themselves upon the point that the task of meeting the questions at issue in this report is simpler than might be supposed. To the question "What would be necessary in the way of instructors and equipment over and above what you have available to make it successful," sixteen believe that almost nothing need be added. There are thirty institutions which say that one professor, or two, or at most three, (usually one) would be sufficient. Missouri says, "One able professor will suffice with our present arrangement with the Bible College." Yale writes, "We already have the needed instructors with the exception of a man to devote his entire time to religious psychology and education." Middlebury says, "We could do much with one man at $2500." Clearly there exists already many of the courses that would form the proper foundation for such work, and the problem is, first, the co-ordination and organization of those courses already found in the curriculum, and then the providing of a few other courses entirely fundamental to the work of religious leadership, as a center or nucleus around which the others can be grouped.

Questions eight and nine were asked in order to learn what educators would regard as the nucleus and what the fringe, so to speak, of such a course. Question eight asks, "What subjects should constitute such a course if established?" and question nine, "What may it utilize from other departments?" The replies of both questions were tabulated separately, but the results were so similar that the presentation following represents the fused replies to both questions. In all there are 62 kinds of things suggested, all the way from Bible study to Biology, Anthropology, and Archaeology. An attempt to group them under several main headings gave the following table, in which the numbers stand for the number of votes received for each kind of study:

Study of Religions	61	(Comparative R. 19, Hist. of R. 13, Phil. and Psy. of R. 15, etc.)
Philosophy	58	(Including Ethics 21, metaphysics, etc.)
Bible Study	56	(B. as literature, Biblical Introd., Old and New Test.)
Sociology	49	(Including negro life, social service, civics, etc.)
Pedagogy	44	(Pedagogy 23, Relig. Educ. 16, Methods of Bib. Teaching, etc.)
History	42	(Including church Hist., Hebrew Hist., Life of Christ, etc.)
Psychology	29	(If united with Philosophy would be first in the list.)
Economics	25	(If united with Sociology would be second in the list.)
Missions	18	(Including Social Settlements and "Philanthropy.")
Field Work	14	(In Sunday Schools and Settlements under skilled direction.)
Literature	9	(In a wide sense to include the Humanities.)
Christianity	9	(Christian evidences, apologetics, applied Christianity, etc.)
Greek	8	(Usually New Testament Greek.)
Public Speaking	7	(Including Homiletics.)

Hygiene	7 (Including sanitation.)
Hebrew	5
Others	9 (Including Biology, Archaeology, Anthropology, etc.)

Perhaps it indicates the richness and diversity of religion that almost any study seems to be an open door into it. President Evans of Ripon says, "*All* subjects should be utilized *and* religion should be taught as an essential of life and culture." Something like these opinions were expressed by nineteen persons.

There is here an unmistakable evidence of a shift of attitude as to the nature of religion and its leaders. The curriculum proposed has little Greek and less Hebrew. There is not much use for theology, and almost none for Christian evidences and apologetics which our forefathers regarded as an essential. Hebrew, which was one of the standard courses for the preacher of an earlier time, has fewer votes now than personal hygiene and sanitation. The religious leader has his interest centered not in an old order nor in an abstract heaven primarily, but in a present, progressive, human world. The religious leader is a skilled teacher, a lover of truth, a friend and helper of man in a divinely human world.

It is going to be an important and difficult matter to know just what place such work is to find in the organized life of our higher institutions. To question seven, asking for an opinion of what place it should occupy, there is a diversity of sentiment, but likewise a considerable unanimity. There are 5 who believe that it should have a special college like that of law or medicine. Sixteen others believe it should constitute a school in the college or university, similar to schools of pedagogy, and political science. The largest number, 40 in all, regard it properly as one of the regularly constituted departments in the college of arts and sciences. Twenty of these believe that it should lead to the regular A. B. degree, while three are doubtful upon this latter point; five think that it should not in itself lead to a degree. There are 18 persons who would have it constitute a regular part of the curriculum, but would make it as a special course or a special set of courses while not raising it to the dignity of a department.

Several persons would make this work a special branch of some other department already existing in the college and university. There are four departments equally suited to foster it, if one may judge by the experiments already being tried and by projected plans; namely, Sociology, Pedagogy, Philosophy and Psychology, and Biblical Literature. Each of these departments has its enthusiasts who regard the preparation of religious leaders as a branch of its own work.

There is a growing sentiment in favor of the affiliated theological school in connection with the university. No fewer than ten persons in addition to those connected with institutions of this character advocate such a plan. There is no instance in our records of any one who does not speak with approval of the plan, unless it should be by implication on the part of those who object to theological schools altogether and those who are of the opinion that all such work can only properly be done in a college or university atmosphere or in an institution in which the entire curriculum is

specialized. It should be noted that in every instance so far those who are engaged in the trying out of the experiment of the affiliated seminaries are satisfied with the results up to date. We are informed that plans are under way at Wisconsin and Michigan to establish seminaries of this kind. For the present years, the affiliated seminary would be a necessary and desirable way of meeting the demand for trained leaders. Denominationalism is still very strong, and the sects will prefer leaders brought up in the atmosphere, if not also in the tenets, of their own faith. Ultimately, when theological distinctions are softened and denominational differences are less vital, it is possible that the entire program may best be assumed by the institutions themselves, even the state universities. There is a goodly number of respondents who believe that even now we hav attained to such a status.

UNIVERSITY CREDITS FOR STUDY IN RELIGIOUS EDUCATION

By A. Ross Hill, President University of Missouri

I can claim no special knowledge of the subject matter of religious education nor any right to speak for university teachers and officers regarding what may legitimately count toward the fulfillment of requirements for standard university degrees. I can only express briefly my personal conception of what elements seem to enter into the somewhat vague standards set up in the minds of university teachers touching the purposes sought to be realized by university instruction, and in the light of these attempt to pass a tentative judgment upon the claims to recognition of certain phases of subject matter usually classed under the head of "religious education."

I shall deal first with the question of credit toward the degree of bachelor of arts, for I have found that most people think a subject is somewhat discriminated against which does not count toward that degree. One purpose which academic study is supposed to realize is the development of insight. That training which produces certain well defined forms of efficiency in manual dexterity but which does not give insight into man, humanity, or the laws of nature is not judged to be appropriate subject matter for the study of candidates for the A. B. degree. This point of view seems to be at least as old as the Protestant Church or the college of liberal arts of a university. This insight may be interpreteed as enlightenment, an ability to share in the world's best inheritance in the great realms of human thinking, a social orientation which reveals to the individual his relations to other persons and forces. One possessed of this insight has come out of his provincial intellectual habits and knows something of what the world at large is thinking and doing and what the impulses are that are moving it. The Arts course is supposed to give students a view of the stage as a whole and of the plot of the drama of life before they take up their several parts in the play.

For a long time the chief educational instrument for the realization of this aim was thought to be the classical literatures of Greece and Rome.

Why? Because they were the ark in which was preserved so much of the higher life of the race, because they were supposed to give the individual student a fuller membership in the life of mankind. The classics have ceased to hold the place they once did on account of the rise of modern humanities, such as history, sociology, political science, etc., which, however deficient they may be in form and disciplinary quality, do really aim to explore human life and to reveal to the student his social world, to broaden his sympathies, and to quicken and give direction to his highest human impulses.

Now an examination of the courses usually offered in the study of religion,— in Hebrew, New Testament Greek, Church History, Christian Ethics, and the English Bible,— for which academic credit is likely to be requested, will reveal that in subject matter they are naturally adapted to the development of that human and social insight which has always been one of the chief aims of academic instruction. To know oneself or to know mankind is to realize, among other things, the fundamental nature of the religious phase of human experience, and the significance of religion and religious institutions as both intrinsic and extrinsic factors in the development of human civilization. To lack this is to fall short of a true perspective or point of view from which to criticise life and life's values. It is to fall short of true culture.

I do not mean to say that this insight can be secured only by a study of these subjects, for in psychology, sociology, ethics and other standard academic subjects, this outcome is constantly realized through the broad and inspiring presentation of them that characterizes many class rooms; but the more direct approach to the religious phase of man's life that is furnished by the subjects mentioned above give them an advantage for this purpose when they are treated by experts of equal ability and training with those who teach academic courses in good universities.

This suggests to me the basis of the real objection that academic faculties have to the recognition of courses meant to serve the direct purpose of religious education. So long as there is any tendency to confuse religion with dogmatic theology, courses bearing that label have slight chance for recognition in academic circles. The spirit of university instruction is and ought to be positively antagonistic to dogmatism in any form, and until religious doctrines and literature and church history can be studied in the same spirit of discovery that now characterizes courses in American history, to instance a field recently rescued from prejudice and hyphocrisy, no just claim to university credit can be established. Fortunately creedal religion is decaying, and spiritual, vital religion is advancing; and the number of men qualified to teach university students religious literature and history and the vital truths of religion is increasing, so that the prospects are favorable for the rapid approach of the time when universities can afford to accept credit for such courses as were mentioned above from reputable Bible Colleges or to offer such courses in their own programmes, where it is otherwise feasible to do so. In short, the question of accepting credits from a Bible College should

depend upon whether the professors in that College are qualified to take chairs in the university itself, if the policy of offering courses in religious education in the university were practicable.

But the aim of college education is not only insight; it is also appreciation. A university should aim to bring its students to an appreciation of the great values of life, and to this end the work of a university should be carried on in an atmosphere permeated with ethical and aesthetic ideals. Students in all departments and especially in the College of Arts, which is supposed to develop the man of culture, should be in touch with the best in the realm of literature and art. Now whether one considers the sublime simplicity of its creation story, the marvelous sweetness of its religious lyrics, or the majestic sweep of its prophetic eloquence, the English Bible furnishes literature that is unsurpassed. No better educational material can be found within the whole range of humanistic studies. Some time we shall realize that in every college of liberal arts, aiming at the development of the man of culture, religious literature and history and the fine arts should have equal recognition with foreign languages, political and social science, history, and the natural sciences.

Another conception that enters into the question of granting academic credit to courses of university grade relates to the fundamental character of such courses. From this point of view human anatomy and physiology are allowed credit, but surgery and materia medica are not; botany is accepted but horticulture is not; political science and public law fall within the academic curriculum but those courses in law that aim at the direct training of a student for efficiency in the practice of law are allowed credit only in the School of Law itself. Now what about the customary courses in religious education? That depends chiefly on the spirit and method in which they are taught. Is their aim to give fundamental insight and appreciation such as every man of culture should possess, or is it their purpose to train young men for specific duties in the profession of the ministry? Where the courses are taught in a theological school, university professors are likely to regard them as professional in character; and no matter how friendly the university may be toward religious education the faculty may find some difficulty in according recognition, if it has no school of theology and no degree in theology within which or toward which the credit can be counted. This is not discrimination against such courses but it is consistent with the practice of limiting the amount of credit allowed toward the A. B. degree for any form of professional study.

In the state universities which can at present have no schools of theology or bible schools, the question of university credit for courses in religious education must turn on the recognition of such courses toward the A. B. degree; and even where they are taught in accordance with university standards and methods the logic of the situation would seem to require the placing on them of the same restrictions that prevail in the acceptance for academic credit of courses in law, journalism, etc. In the University of Missouri we allow credit toward the degree of bachelor of

arts in Hebrew, English Bible and other courses taught in the Bible College of Columbia, but we restrict the total amount of credit that any individual student may offer from the Bible College toward the A. B. degree just as we do in the cases of credits secured in the professional schools of the University itself. Any bible college or theological school doing as high a grade of work as that done in the Bible College of Columbia, is given the same consideration. While our arrangement may not be ideal I believe it is working very well and the relationship between the Bible College and the University of Missouri is helpful to the students of the University.

VOLUNTARY BIBLE COURSES

The Place, The Time, The Sort of Teaching, The Teacher

Discussion Led by Richard Henry Edwards,
Congregational University Pastor, Madison, Wis.

Let us not delay on the matter of place. The local church perhaps is best, but any other place where the group can be held in pleasant surroundings will suffice.

The time ought also to be settled largely by the convenience of the members of the group. Just after supper on week day evenings, at 6:45; or on Sunday mornings before or after church are good times.

The fundamental questions at stake in this discussion are the sort of teaching and the teacher. Let us return at once to the matter of credits to make clear our various points of view. Credits for courses in religion have been variously stressed in this conference by one who is building a college of religion, by another who is mapping out a scientific curriculum on religion, and by another who devotes himself wholly to pastoral relations with students. Obviously our view points vary widely. As a university pastor I believe it is easy to over emphasize the importance of securing academic credits for voluntary courses. Some men feel that if a religious course can only be standardized and labeled as being in some way up to grade, that the problem of religious study is thereby solved. That depends wholly on what one is trying to do in his courses. If he is attempting to teach the historical facts or the literary setting, or the psychological process of religion,— if his purpose is primarily historical or literary or scientific,— then the standardization of the course and the granting of academic credits is a highly desirable thing. Such academic work is certainly of the greatest importance and belongs in every university curriculum. No one would question that. But if on the other hand the university pastor is attempting to communicate the very content and spirit of the message of Jesus, to make the truth of that message meaningful in the personal life of his students, and to apply it to the social life of his time,— if his purpose is primarily religious,— then the standardization of his courses may or may not be of value. At any rate it is a secondary question. The more I work along on these courses, the

more I wonder if the real religious message would not by some subtle process evaporate if credits were secured. Do the churches really want the university pastor to do an academic piece of work or an out and out religious work? Of course the same man may do both things and that might be highly desirable, some of his courses being credited and some not, but I confess the conviction that our work as university pastors is meant to eventuate in an emphasis on character more than in an emphasis on knowledge. Our work is out and out religious work and it is no fictitious distinction which I am drawing. The real task the university pastor essays is the fundamental leading out of the moral personality of his students, the quickening of their best aspirations, the clinching of their best purposes, the firm setting of their wills to serve their generation in the spirit of Jesus. This is a very different matter from teaching the facts of Hebrew History, highly important as that may be and much as it may incidentally contribute to vital religious education. There is a real difference between the two sorts of teaching and points of emphasis. A university professor indicated this to me a few days ago when he regretfully declined to give a course in Bible Study next year for, as he said, 'This vital teaching takes so much more out of me and is so much harder than my regular teaching that I can't carry it.'' His finger was on the spot. We don't want these courses to be easy. They must ''take more out of'' the men who give them than other teaching. They must have the most skillful and expert teaching which the student can find in any line of work. No other subject has a right to more superb teaching than the subject of religion and most other subjects do not require as vital teaching.

In the actual history of college Bible work we should recognize to the full the good done by the Christian Associations in groups led by students. Much fundamental religious work has often been done despite the inadequate preparation of the student leader. We are deeply grateful for what has been accomplished in these groups, and they have their place, but we see clearly the need, also, of more maturity and finer intellectual work in their leadership. Their weakness has usually been the weakness of zeal without knowledge. Let us not now set over against their weakness another weakness and react to academic courses which may provide knowledge but communicate no zeal. I believe that this may very easily happen. Only the most superb teaching can communicate both knowledge and zeal in the highest measure.

The teacher who can do this sort of teaching is in reality a rare person. Though he serve the church he must not be an ecclesiastic. Though he keep company with faculty men he must not be academic nor must his Ph. D. degree, if he has one, bob up and hit the boys in the face every time he teaches them. He must be as genuinely an inspirational force as if he were a preacher, but not by means of exhortation.

I am glad the state is not trying to teach religion. It is not its function. It would not do it well. I disagree with the gentleman who says he does not expect to see religious development succeed unless the faculty become responsible for it. Much as the faculty has to do in

this regard, I would not expect to see religious development succeed if the faculty were responsible for it. If we are not to have specialists for vital religious teaching then we surely do not need them for swamp drainage or poetry. We must all scale this work higher— it belongs at the very top. There is a wonderful career of service in it. The teacher of religion in a state university community has an almost unique calling. Personal relationships must always be to him a more absorbing interest than the classification of any body of facts, and this man's knowledge must glow as he communicates it or he cannot make the human spirit kindle at his touch. There must be in his teaching always the luminous quality of that inner light which lighteth every man coming into the world.

RELATION OF THE UNIVERSITY STUDENT TO HIS CHURCH

I. His Church at Home. II. His Church at the University Center— a. Church Membership. b. Church Activity. c. Financial Obligation.

Discussion Led by The Rev. James C. Baker,
Pastor Trinity M. E. Church, Urbana, Ills.

In opening the discussion of this topic I shall reverse the order in which its divisions are stated, inasmuch as the relation of the student to the church at home will be in large part indicated by the conclusions regarding his relation to the church at the University center.

I. Let us note, first, that there are three types of churches at State University centers.

a. In most places the church is essentially a city organization with a permanent membership, in which the students play only an incidental part in the activities. This type of church, generally speaking, has been woefully blind to its opportunities. I have letters in my possession from pastors on such fields indicating that everything else in the church life is being cared for save the interests of the student constituency. The students may come and go, if they please, and get needed help, if they can. But there is no appreciation of the fact that the prime responsibility of churches set in the midst of the student population is to capture and direct and sympathetically serve these leaders of tomorrow.

Sporadically this problem is now being studied and various measures have been taken, some of which have been described in this conference and other conferences preceding. But for years the church has poured its children into state and church schools and that magnificent stream of life has flowed through these institutions and been lost to the Church in deplorable numbers, because the Church has never realized that its finest asset was worth any and all effort to save for its own life.

b. In some places there is located near the University a church which to all intents and purposes is a University church. Here the student is more than an incident. He is looked after and membership has a real

significance. He assumes responsibilities in the church, enters into its varied activities, and is a substantial factor in all its undertakings. The purest example of this type of church of which I have knowledge is the one I am privileged to be pastor of in Urbana.

Let me describe it a little in detail. It is a normal, everyday working community church. We have townspeople and faculty people in its membership, as well as students. But the townspeople are entirely sympathetic with the University problem. For those who are not so sympathetic, there is a downtown church on either side of us a mile away—an Urbana center and Champaign center—and we urge them to transfer their membership thither speedily if they have gotten in with us by mistake.

This is better than to have a so-called "University Church," consisting of students only. The latter plan forms a sort of "Class" church which is rather unfortunate. It brings together a group of men of somewhat similar tastes and leaves them out of touch with ordinary, everyday men and women and their practical life. They are out of touch, also, with homes and children in Sunday School, and so forth. The University church, of course, provides unusually congenial surroundings for the student in his college days; but it will put him out of touch with the sort of people he will meet in the average church when he returns home or in the new community in which he may live. The adjustment is quite difficult. It is exactly the same problem met in the case of the student doing all of his religious work in the Christian Association. Again and again, students greatly interested at college in religious work of the purely "student" kind find themselves (when out of the University community) so out of sympathy with the ordinary form of church life and activity that they cannot adjust themselves. It would have been much better if they had had part in the carrying on of the ordinary church in the usual way.

c. I have just described in part the third type of church—the "University Church," made up entirely of students—and then only with a sort of "leave of absence" membership. They are affiliated with a church which has no parallel beyond the University community. The only example of this type I know of is the McKinley Memorial Presbyterian Church at the University of Illinois. It has not yet been put fully to the trial. We will all observe its workings with deepest interest. I am simply stating my reasons for thinking that it is not the ideal type of church, the prime one of which is that it is a "class" church.

We have approximations to it in various college churches like that at Yale. "Here the student who brings his letter deposits it in the college church. He is thereby absolutely detached from his home church. What responsibility he maintains is altogether with the college church. Here no financial responsibility for pastoral oversight or pulpit ministry is assumed. These are supported by the college. Nor has he any choice as to who shall be the preacher or pastor. These are provided without consulting him. However, each class is represented by its deacons. Each graduating class furnishes from its ranks two religious leaders for the coming year. These are supported by college funds. The students are

financially interested in local, domestic and foreign benevolences.'' (Letter from pastor in New Haven.)

II. In the very brief time at my disposal since the assignment of my topic I have tried to get the judgment of as many pastors and college presidents as possible on the question of church membership while in the university. I have tried to classify the objections to the actual transfer of membership.

a. Town pastors are unwilling to lose members—decreasing the roll and losing such financial support as these members would bring. This is terribly unworthy of Christian ministers, and is found not only in regard to students but in the case of families leaving for a new community. I have known families to be lost entirely to the church because of the short-sighted policy of pastors in trying to hold them in the old home church.

b. A second objection is that the church in the University community does not care properly for the students committed to it. A transfer of membership from the home church in such a case, means too often a separation from the home church and no definite connection with the church in the University town. This leaves the student during his college days practically homeless, so far as his church relation is concerned. And when the college days are ended, the condition is far more serious, for this indifferent church does not attempt to follow the student and see that he is tied definitely to the church in his old town or in the city or wherever he may go. I was perfectly amazed to have a letter from a pastor at one of our great State University centers containing these words: ''My only objection to students disconnecting at home is their frequently leaving their church letter when graduating and the University church being unable to locate them later. I have dropped over two hundred names in two years, largely student names which have been carried and long gone no one knowing where they are. * * * I am trying the affiliated membership but unable to work it well with other duties.''

Now this is what usually happens in churches of the first type described. No one can question the seriousness of it—but the remedy is not in leaving the letter at home. As well urge that because the same thing happens over and over with families moving into small and large cities it is better to leave the letters of those families in the village church. The remedy is the pastor doing his duty, with whatever help is needed.

III. Now I think we are all agreed that it is of most vital moment that the student is to be brought into, and kept in, as close touch as possible with the church in his University days. All our work—in church houses, Guilds, Associations, and so forth—heads up here, and justifies itself here financially.

a. In connection with the church the religious and moral education essential to the maturing life can best be given. Because of our fundamental American belief that church and state should be separate, the state cannot be responsible for this work. If the state should undertake the responsibility we would soon be involved in endless difficulties. Yet the work must be done and can best be done through the church organization familiar to the student from childhood.

b. Again, there is no time in the history of young men and women when they need guidance in matters of faith as they do in their college days. Owing to entrance into a "roomier universe" and the necessary adjustment to new processes and results of knowledge, there is in the great majority of cases a very serious mental breakup. The student's religious mental life becomes, like James' baby world, "A great big buzzing, blooming confusion." He needs sympathetic wise direction that these days of confusion may in the end be reconstruction days. Who is best qualified to give such direction? Not the pastor at home away from the ever-changing student sentiment, but the pastor at the University, who is sensitive to the atmosphere and all the currents of the University life.

c. Parallel to the mental are the moral difficulties of the student. Because of loss of faith he often feels that in the field of conduct he is without a pilot. Moreover, in the large freedom of the student community—coupled with the freedom from the restraints of parental and community opinion—there are inevitably new temptations. Here is work for the church.

d. There is a lack of personal touch with the student on the part of University men, which is compensated for in part through small church groups. Many faculty men, moreover, appreciate as much as the students the opportunities offered through the church.

e. The danger of overemphasis on the material at state universities is apparent. We note the advantages to the community of effective engineers, highly trained lawyers and physicians and accurately developed commercial leaders, but the church is needed on the field to assert continually that making a living even at a high rate of efficiency does not take the place of making a life.

f. The problem of leadership is to be in some large measure solved through the University church. Great numbers of our most promising young people are at our state institutions. They should be recruiting ground for both lay and ministerial leaders.

IV. Granted—the need of the student being brought into as close touch as possible with the church in his University days—does that mean that he ought to bring his letter? Why not keep it at home?

a. University days are a very essential part of his life. When we compare colleges and universities we find that in the latter the break with home is apt to be more definite. "Out of 495 graduates of the University of Illinois last year (1911), the office of the Secretary of the Alumni Association and that of the Alumni record have definite data that 342 are not now living at their old home, the place from which they entered the University. Of the 153 of whom there is no data, probably one-half are not residents of their old home, according to the estimates of a member of the class." (Daily Illini).

The day a student leaves his home town for college, that day the town ties begin to weaken, and the church ties fade along with the rest, and because of the frequent changes of ministers in smaller towns, the bond is still more weakened. The student's obligation grows remote in the midst

of his own activities, the requirements of the college, and of the new community into which he goes. It is not sensed clearly nor deeply.

On the other hand, if he is a member of a local church while in school, he feels this obligation more clearly, and more deeply. It is quite true that students as a whole do not feel any of these obligations with very great depth, but they are larger the nearer they are and the more they are thrown on their own responsibility. A student soon creates his own field of interest where he is, and does not and cannot "build new mansions for his soul" back home, merely by memory and imagination of what was once there.

a. The pastor of the home church should keep in close touch with the student after he has left home and with the University church.

b. Whether the student brings his letter or affiliates—it is a thoroughly good policy and necessary in the largest way possible to keep the student looking back to the community from which he came, studying the problems of the home church in the light of his larger vision and his new activities.

c. While in school he should keep in touch with the home Young People's Society, the Sunday School, and the various activities which interested him while at home.

d. He can help the Young Men's and Young Women's Christian Associations get track of High School students and help look out for them.

VI. Relation of the Student to the University Church.

a. Its activities. There are countless ways in which the student may be enlisted which I do not undertake to enumerate here. Suffice it to say, he must be led to assume large responsibilities in the church life, both for his own sake and for his growing usefulness in the years beyond those of his University career.

b. Financial support. The student pays for the other things he desires. As a matter of habit and principle he should support according to his ability the church with which he is identified while in school. Care, attention and tact will be necessary to secure such support, but the solicitation and collecting offer still another bit of training for student leaders. My experience is that the student likes to feel that he is not "dead heading" his way in his church life.

A professor friend furnished me this note: "If I had a son going away to college, I should repeat the advice that a Princeton man some thirty years ago gave his son who was going to Chicago to settle. 'My son,' said he, 'I want you to do two things: find a thoroughly good boarding house where you will feel at home, and then rent a pew in your father's church, and *be seen in it every Sunday*, and here is the money for you to do it with.' I have never forgotten that remark. I believe that if the fathers and mothers of students would speak to them of this matter before the boy or girl leaves home, tell them to unite with the church where the college is, and then give them money to cause a feeling of proprietary interest in the church, half the difficulties of the problem would be solved." As it is, the student is too often "neither up nor down," neither an active member at home nor any kind of a one away. No better conditions could be devised to break his ties with the church.

HOW CAN DENOMINATIONAL AND ASSOCIATION WORKERS CO-OPERATE IN THE STATE UNIVERSITY?

By. J. E. Elliott, National Secretary Y. M. C. A. for Colleges and Universities of the West

Something of the moral and spiritual need of students in state universities is signified by the presence at this conference of so representative a group of religious workers among students. All have come because the problem before us is so complex and so gigantic.

Without question one of the three greatest problems that confronts the churches today is the problem that has brought this group of workers together. As significant as other tasks facing the churches may be, their solution in large part, rests upon the solving of the moral and spiritual problems of the men and women in the universities. From these ranks are to come a large percentage of the leadership of the future.

In the past, necessarily much experimenting has been done and many opinions have been expressed. However, it is but fair to state that there never has been a time when all leaders, both those of the churches and those of the associations, were so nearly of one mind as they are at present. Without doubt, we may today discuss the subject before us with open and unprejudiced minds; all equally desirous of seeing the largest work for the extension of Christ's Kingdom accomplished. In so doing, the speaker believes that we will make the largest contribution to our common cause if we eliminate from our thinking personalities and extreme incidents and deal with those principles that we believe to be fundamental.

1. We recognize that the church is the only organization that can permanently care for the religious life of the individual. All other organizations should, therefore, supplement the work of the churches and not allow themselves to become a substitute for the churches.

2. The problem that is confronting the churches in state university centers is more than a community responsibility. From the homes, representing many churches and many denominations, there come to these state universities young men and young women who are to remain in the college community but for a limited period of time. The representatives from a single denomination may be numbered by the hundreds while the permanent residents of that specific denomination in the college community may be less than a score. It is very clear that this mere handful of Christians representing this denomination, devoted as they may be, should not be expected to bear the entire responsibility for the religious care of the hundreds who have come from churches from the whole state. If the representatives of any denomination from the entire state make the problem in any university center any greater than the church of that denomination in the college community is able to adequately minister to, then the churches of that denomination from the entire state whose representatives make such a problem should be expected to provide their legitimate share in establishing and maintaining a work that is adequate.

3. The fundamental features of a church that shall intelligently grapple with the problems in our state universities are: First, a pastor, who, because of his personality, training and experience, has a vital message for students and is amply qualified to give such a message and conduct work that will appeal to students. Have we not reached the time when we may say with one voice that we consider the pastorates in state university centers second to none in importance, and that we should join in a united policy to have called to university centers the greatest pastors of the day? It is the opinion of the writer that while we may have theoretically believed in such an emphasis we have not consistently endeavored to so emphasize the pastorates in university centers that the greatest men in the pastorate are persuaded that the most highly multiplying influence that a man may have today is in one of these university centers. Much of indifference on the part of the students while in college relative to church attendance and activity in church enterprises is due to the fact that the pastors of the university centers have not understood the students, were not able or were not willing to adapt their message to the student's needs. The writer has visited University centers where students by the score were leaving their denomination to attend services of another denomination solely because the appeal of the pastor of their own denomination made no appeal to them. Moreover, there are some University pastors whose efficiency in the work they are called to do has been seriously impaired because the pastor of his denomination in the college community did not have the personality, message or plan of work that appealed to students. Likewise much of the criticism which has been hurled against the Christian Associations in reference to relationship has been unjust because of the existing barriers which the church placed between the students and itself which no organization could overcome. The day is past when the loyalty of students can be held by the authority or ritual of the church. It should, therefore, give us the greater concern that the pastorate in these strategic centers be so magnified that men will be secured who will themselves be a great living apologetic of the opportunity in the Christian ministry. If the pastors of the churches attended by students do not appeal to students one of two things will inevitably happen; either the students will become totally indifferent concerning religious worship and church activity and not attend church at all or else they will seek the man who has the message that appeals to them.

Are we not further agreed that in a church where the University pastor conducts public service for students and residents, a church aided by contributions from individuals or churches outside the college community to enable it to accomplish a more adequate work for students, that the pastor should consider his first obligation to the students? Are we meeting the situation by simply lessening the financial burden of the church in the college community, contented that the message from the pulpit be chiefly for the residents of the community? When a larger part of the problem becomes the students should not the pastor prepare his sermons and organize his work with the students chiefly as his objective? If work must

be delegated to assistants should not the less important work be delegated? In short, if a church's constituency is made up of one hundred residents and six hundred students for which class has the church the maximum responsibility? I realize that this is a very delicate problem to adjust, but it seems to me that there is great need for clear thinking here. Personally I feel very keenly that there are many centers where the whole cause will be better served if the pastor will consider his first obligation to the students, and when his combined work for students and members of the community demand an assistant he will delegate the smaller work of the community rather than the work among students. I am in entire sympathy with the University pastor but believe that he should either be the pastor of the local church or an associate to the pastor of that church. I believe the time is not far distant when in these great University centers we will see as pastors of churches especially interested in students not only the greatest personalities in the pastorate, but associated with them men and women especially qualified for specific tasks.

Second, we should realize in our University centers in the very near future a material equipment for the churches that is more adequate. Our denominations have poured their thousands and millions of dollars into the denominational colleges. The coming decade should witness the pouring of millions into church material equipment in these great state university centers. It is useless to think of calling a $5,000 or $10,000 pastor to a university center and expect him to work in a $20,000 equipment. If the church shall adequately serve the churches of the state which are pouring the cream of their young manhood and womanhood into the state universities then each denomination must have in these centers a material equipment where an ideal work for young men and young women of University age may be carried on.

Third. There is a growing need for the regular curriculum work of the state universities to be supplemented by thorough, comprehensive courses in Religious Education. The leadership of these courses should be by men who are recognized intellectually as the peers of the deans of any department of the university and who likewise possess an attractive personality and a vital religious experience. Any movement to establish Bible chairs or combine denominational colleges with the state university without duplication of effort should meet the approval of all. Such a work does not in any way conflict with the voluntary religious education work of the churches or the associations but should enable them to be more efficient in their work.

Any work of a church in a university center which is adequate will not only consider its problem in terms of the men and women who are present for college work, but will feel a responsibility for devising ways and means: First, for exerting the maximum influence over the young men and women in the communities from which students come by discovering the maximum points of contact between the strongest and most representative life in the college church with those who are able to be the college men and women of tomorrow. Second, by seeking in every possible way to efficiently train

men and women in religious activities in relation with the church so that after graduation they may become the trained workers in the church such as superintendents of the Sunday School, teachers of classes, office bearers in the church and in many other ways occupy places of Christian leadership in the communities where they are to reside.

6. The experience of those who have been most successful in their work among students has clearly demonstrated the fact that we must discover ways and means in our religious work whereby the maximum responsibility and initiative for the religious welfare of the student may be placed upon the shoulders of the students themselves. Unless this is done we shall not succeed in solving our problem and we shall fail to give to the communities of the state a religious leadership that is adequate.

7. Those who are closest to student life realize that some things can best be accomplished by working together. The unity of the Christian forces in a great campaign such as the one held at Illinois recently where the entire university was influenced in a marvelous manner is but evidence of what may be accomplished when our forces are really united. While it is important to encourage church loyalty and every student should be instilled with the fact that the church of today, notwithsanding any criticism to the contrary, offers the greatest opportunity of organized Christian service to the majority of college graduates, yet a large part of the problem in our university centers is among the non-churched, hundreds not even signifying a church preference. Without question we will do well to move upon this body with forces united both from the aspect of giving concrete service to Christian students and also from the aspect of reaching the unchurched. With so large a percentage of our problem still unsolved and with demands so distinct for both denominational and interdenominational activity, should we not all exercise the greatest statesmanship that the maximum results may be secured?

8. The end of all interdenominational work must be to magnify and intensify the work of the churches which it serves. Churches can not be expected to give their best life continually for interdenominational leadership which in turn does not make the church the anchor of all its work. On the other hand if it is the business of the churches to evangelize the world and they can best discharge a part of its obligation to the men and women of the college in interdenominational activity, have we not a right to expect an earnest expression of its purpose?

9. Every interdenominational agency must have some recognized basis. This basis must be determined by the work it seeks to accomplish and its control must be in the hands of those who believe in the objective and are willing to work together. This is highly specialized work—a task for experts. Consequently this federated activity must have a more vital and organic community of interests than that which should obtain in a loosely co-ordinated society of those who find common ground only on such subjects as good morals, social service, adequate governmental and humanitarian ethics.

10. We have now come to the consideration of the Young Men's and

Young Women's Christian Associations. Before the churches felt the need of increasing the efficiency in denominational work in state university centers, the associations had been organized and were struggling, sometimes against almost unsurmountable obstacles, to enlist and train students within the universities in unselfish service. That there were and are weaknesses in the work no one will deny, but that these organizations have enabled the churches to make much larger contributions to the extension of Christ's Kingdom no one will deny who views this situation discerningly. It is worth our consideration that as a result of a branch of the association's activity there are now on the fields we call foreign over 5000 men and women who were led to volunteer for the foreign field while in the college through the work conducted by these organizations.

There is scarcely a college in the land where these organizations are not to be found. Nearly two hundred men are giving their entire time as secretaries of the College Young Men's Christian Associations and in many of the state universities large, well equipped association buildings have been erected. The young women are likewise well organized and are summoning to their leadership the strongest Christian women from the colleges. The work that is being accomplished in every institution by these associations speaks for itself and there is no need to mention the summer conferences, the institutes, conventions and various other association activities. All are additional testimony of the fact that there is much work for our students that can best be accomplished by working together. During all these years the associations have insisted that they should be maintained as student organizations, believing that the maximum responsibility for the work should be borne by the students themselves, and even in associations in control of large material equipment with few exceptions, half of the members of the board of directors are students, associating with them only a sufficient number of professors and business men as will insure representative, wise and adequate supervision. Have not the Young Men's and Young Women's Christian Associations the organization objective and experience to entitle them to remain the interdenominational agency of those churches that can work together?

If there is a distinct place in our state universities for a denominational and an interdenominational work it is likewise clear that there should be a unified policy. There should be the clearest understanding between the leaders of the churches, the leaders of the associations and the leaders of other religious or philanthropic organizations or agencies in the college community. If each has a distinct work and the responsibilities of each are clearly defined then there need be no suspicion or jealousy. Our common cause has suffered much in the past because too often we have believed ourselves to be entirely sufficient. If we can agree on the objectives of our work then there should be no difficulty in adjusting methods. We recognize the need of denominational as well as interdenominational activity, then all representatives become responsible for promoting denominational and interdenominational work. There need be no overlapping of work, no backbiting or heart aches for our objective is clear, our policy unified and our responsibilities defined.

HOW CAN THE UNIVERSITY PROFESSOR AND ADVISOR CO-OPERATE WITH THE UNIVERSITY PASTOR AND ASSOCIATION WORKER AT THE UNIVERSITY?

Professor C. E. Seashore, Dean of the Graduate College, University of Iowa, led this discussion. The brief, but suggestive, outline, which follows, was placed in the hand of each delegate by way of preparation for the discussion:

1. By his attitude toward religion.
   a. In his teaching.
   b. In his direct utterances on religion.
   c. In his unconscious attitude.
2. By his relations to the student.
   a. As a personal friend.
   b. As vocational expert.
   c. As spiritual adviser.
3. By his attitude toward the religious worker.
   a. In university fellowship.
   b. By church relationship.
   c. In direct cooperation in special cases.

THE PERSONAL ELEMENT IN RELIGIOUS WORK FOR UNIVERSITY STUDENTS

Discussion led by the Rev. Matthew G. Allison, Presbyteran University Pastor, University of Wisconsin.

"Personal Work" is not a popular subject. It is but another name for the old "pastoral work" which ministers usually dislike so much. This work is not popular because it seems rather old-womanish. It has nothing spectacular about it as preaching has.

But it is more disliked because it is such hard work. It is much harder than preaching. It is much easier to preach to a thousand people than to talk to one man. Many fine preachers would lose their heads at once if one man should get up in the congregation and begin to dispute with them. And many fine preachers are absolutely helpless when it comes to talking in private with just one person.

But the best kind of preaching, as Beecher said, is when there is only one of a congregation and you have him by the lapel of the coat looking into his eyes. You meet a man then on his own ground. You must get down to business. You can't ramble along about things that may be of no interest to him. You must face his objections and answer his arguments. You deal with him at home, where he lives.

The greatest results in all departments of "work with people" are produced with the personal method. The politician does not depend for his election on campaign speeches and band-wagon parades. He depends

on the day and night gum-shoe method of meeting this individual and that face to face and hand to hand. The merchant does not expect success merely through having a fine store or even advertising his goods well. He sends personal letters or catalogues to people individually and his drummers go out and deal with them where they are.

The two men who are most responsible for what our modern world is, intellectually and morally, accomplished their results by this means. Socrates had no school. He wrote no books. He made no big addresses. He spent his time going around the city of Athens talking to this man and the other on the street corners. He made himself such a public nuisance and exerted such influence, by this means, that Athens finally put him to death. It is said he was subverting the youth of the city and overturning the state. And his "dialogues"—his conversations with those to whom he talked—are the foundation of modern philosophy.

Jesus had no church. He wrote no books. He held no big conventions. He wandered over Palestine, hither and yon, talking to this man here and that woman there. After two or three years of it Palestine put him to death as the nation's most dangerous man. His conversations reported by those who overheard him are the foundation of modern religion.

Jesus' method was the method of dealing with the individual. He would turn away from crowds but not from a man or woman. Even that one of the Gospel accounts of him which would be least thought of as showing this is a hand-book on this. It is the Gospel of John. It is commonly thought of as a Gospel of deep Christian thought and profound theological discussions. But it is a story from begining to end of Jesus' dealing with individuals, and the results. Even the profound thought is either addressed to individuals or arises from relations with them.

For illustration, run through just this one Gospel, chapter by chapter. In the first chapter we have the gathering of the first disciples, one by one. In the second, Jesus is going the length of the land to attend the wedding of a young girl friend and to begin his ministry by saving her wedding from failure. In the third chapter, he is sitting through the long night talking with Nicodemus. In the fourth, he is leading the woman of Samaria into the light. In the fifth, he is healing the lame man at Bethesda. The sixth is the account of the feeding of the five thousand but through his influence with a little boy who gives up his dinner for the occasion. The seventh comes out of the fifth. In the eighth, he is face to face with the woman taken in sin. The ninth is the story of the healing of the man born blind and the tenth comes out of it. In the eleventh, he risks his life for Lazarus, an otherwise unknown friend. The twelfth is the aftermath of this. From the thirteenth to the seventeenth he is behind closed doors talking to his twelve disciples collectively and individually. His relations with individuals in the remaining stories of his trial, death and resurrection are too numerous to mention. The Gospel closes by his appearing to convince one man, Thomas, that he is alive again.

Then read the appendix in the twenty-first chapter. It is the story of

Jesus taking one man, Peter, apart to tell him of his future and that he must live his individual life regardless of the way the others go, even his best friend, John. "If I will that John tarry till I come what is that to thee? Follow thou me" are the last words of Jesus spoken on earth recorded in this latest Gospel. They express the feeling of the writer who was Jesus' most confidential friend that the Christian religion is a personal matter and is to be made to go in the world by facing the individual man and bearing hard down on him.

It is by this personal method that workers for Jesus succeed. I was the pastor of a church for years. I tried sociological, world-regarding schemes and failed. I tried mere preaching and failed. I tried evangelistic meetings and failed. Then I tried face to face personal work and succeeded and whatever success I have today is due to the same method.

It is so with others. Evangelists get converts by first getting church people to volunteer for personal work and then setting them on this individual and that. Two ministers with churches across the street from each other in the town where I live received into their churches about two hundred members apiece the last year, most of them in each case on confession of faith. They did it because they are both indefatigable chasers of the individual. Dr. Talmage was the most popular preacher of the nineteenth century. "Follow the crowd," said the policeman when a stranger asked the way to his church. But Dr. Talmage was no pastor and his church has disappeared from the earth. Dr. Cuyler worked beside him with the motto, "A house-going pastor makes church-going people," and his church is still doing business at the same old stand and is one of the strongest and most influential churches of the land.

Now this is our university pastor method at Wisconsin. It is the first and fundamental feature of our work. Whatever else we do or do not, we make it our aim to see all the students of our respective churches, and those of no church, personally and individually, during the year, and to present to them the subject of religion and the church. As to the success of our method, we leave the pastors and churches of Madison to say. We ourselves feel it so fully justified that we recommend it as the first feature in their work not only to all university pastors but to all other ministers and church workers.

Personally, I feel that under present conditions it is about the only work to which the university pastor should give his attention. Not that other kinds of work are not important, but our working force is small and if we do this work satisfactorily we shall not have time for much else. And if we do this, we do what all other kinds of work aim to do. For we meet our constituents on their own ground. We come face to face with their individual needs. And we have an opportunity to answer these needs with direct personal words which can always do more than a multitude of roundabout methods can accomplish. It was the way Socrates turned Athens upside down and founded modern philosophy. It was the way Jesus turned Palestine upside down and founded the modern church and the modern world.

HOW TO REACH THE STUDENT DURING THE FIRST FOUR WEEKS OF HIS UNIVERSITY LIFE

The Rev. Howard R. Gold, Lutheran University Pastor,
University of Wisconsin.

To reach the student effectively during the first weeks of his university life is one of the essential functions of the Christian worker. The demands upon the attention of the student are almost overwhelming and it is a bit of fine strategy on the part of the worker if he confronts his man with the claims of the church before, or at the same time, that athletics, fraternities and similar interests present and urge their cause. The strategic character of the first weeks has not been sufficiently recognized. We have often labored for the whole year and have not even accomplished the purpose which might easily have been attained in the first or second week.

It is necessary first of all to locate your student at home. This may be done by conference with his pastor and later with him. The pastors of the territory from which an institution draws its students chiefly should be acquainted with the university pastor and should not fail to advise him of any students that may have decided to attend that institution. Pastors everywhere should inform the university pastor, local pastor or association secretary of the movements of their student members. When the home pastor is negligent, the university worker must be all the more active. When the student's name and address are ascertained, correspondence with him may begin. He may be invited to the local church and canvassed and enrolled in a Bible class. He has now come into touch with the university pastor and will look forward to meeting him. Correspondence with parents must be conducted judiciously, if at all, at this time, or the student becomes suspicious.

The task to locate the student at the university still remains. Most students find their living quarters after arrival and the surest and quickest means of obtaning the address is the office of the registrar. Nearly all universities take a religious census. All of them require the street address.

A large number of students are strangers in the university town. To these and many others, a valuable service can be rendered. The Christian Associations are well equipped for this work. There are deputations of student workers to meet the incoming trains. There is a check room for baggage at the building. There are information and employment bureaus, the "bread line" frequently requiring the services of two or three active deputies. "Stag parties" and "mixers" are on the program every evening and Association Hall, through its officers and reinforcement of workers, if alive to its opportunities, is pulling long strokes. The first evenings away from home and when many restraints are removed, when excitement runs high on the campus and down town, are critical for the new student.

Strong ties between the student and the local church should be formed.

After he has been located, literature may be sent but nothing can take

the place of a personal call. The pastor should call. A mature student of an upper class or church member may call. Groups of students can render a good service by calling on a given number of new comers and by appointment bring them to the church service on the first Sunday. Then comes the further and equally important task of enrolling the student in a Bible class, unless this has been done by mail, a young people's society and perhaps as an affiliate member of the local church. Different methods will obtain here in different communities but no one will dispute the claim that the work must be done as early as possible.

At certain universities, a comprehensive plan including all Bible courses is made and a canvass conducted, usually by the Christian Association, for the courses whether given by the Association or the churches. This work done early and thoroughly will give Bible study a prominence and impetus that will help largely in overcoming the usual obstacles encountered by these voluntary courses.

A reception by the congregation, perhaps arranged for by an auxiliary society, will help to make acquaintances quickly and if the older members of the church are there, as they should be, it will open the way for invitations to their homes. Not enough homes are opened to the student. It is a feature of service that a good social engineer will use to superior advantage.

A worker will not fail in these opening weeks to pick the natural leaders and give them special attention. Key men should be selected and stationed but not over burdened with responsibilities.

Whatever the method of procedure, be assured that it is not as important as the earlier application of it. There is scarcely a phase of the entire year's activity that can be begun after the first three or four weeks with the expectation of maximum results. If what the Christian worker has to offer is of any importance at all, then it is of sufficient account to be presented promptly, vigorously and adequately to the new student with the full conviction that nothing he can get in his entire course carries with it greater and more enduring benefits.

DENOMINATIONAL POLICIES FOR WORK AMONG STATE UNIVERSITY STUDENTS

The Rev. Dean R. Leland, Presbyterian University Pastor, University of Nebraska.

I notice that above the platform of the assembly hall of this university there is inscribed on the wall a quotation from the famous ordinance of 1787, declaring that "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Religion has always been recognized as a necessary part of education in American colleges and is therefore consistent with the American plan of separation of church and state. When the state supported institutions were established, official and authori-

tative supervision of the religious life of students could not be provided It was expected, however, that the church would supplement the work of the university and supply this necessary part in true education and life.

The official seal of the University of Indiana is an open Bible, that of the University of Kansas is a figure of Moses before the burning bush with the Latin inscription, "I will see this great sight why the bush is not burned." It is said that a home missionary suggested the plan of the University of Michigan. The first president, Dr. Tappan, cherished the hope that the denominations might establish their divinity schools at Ann Arbor and the second president, a religious leader in his day, became a Bishop in the Methodist Episcopal Communion. When we consider this early recognition of religion, that church leaders were identified with the first state universities and that the students in these institutions came from the same constituency as those who attended the church colleges, it seems strange to us now that there ever should have been a misunderstanding of the plan of secular education, and that church and university should have assumed an attitude of indifference, sometimes of suspicion, and occasionally of antagonism. Finally, university authorities found themselves overwhelmed with the problem of the individual training of large student bodies and the need of the guidance and the restraint and the ideals of religious life was keenly felt and so the call went out to the church to help in this cooperative work of supplying the religious needs of state university students.

As early as 1884 two or three of the denominations had established guild halls and church dormitories in three or four institutions. The Church of the Disciples of Christ, through the woman's mission board had inaugurated a plan of Bible chairs for Bible study. In 1896, some one made a religious census of the larger state universities and the remarkable growth of these institutions began to be appreciated. The church was somewhat startled to find such large representation of the respective denominations in the student body. The Methodists were amazed to find that there were enough students affiliated with their church in sixteen of the leading universities to make nine universities the size of Wesleyan at Middletown, Conn., and the Presbyterians woke up to the fact that there were as many students from Presbyterian homes in seventeen universities as were found in the total enrollment of the thirty-seven Presbyterian colleges of the whole land. Realizing the situation with growing sympathy for each other, church and university gradually approached each other. Today, the experimental stage is passed. With mutual understanding, the denominations are now gradually developing a settled policy and the methods of accomplishing the task are becoming clearer and clearer through success and failure.

I think it would be well for me at this point to give a summary of the situation as it now stands and then describe, as well as I can, the definite policy of two or three of the denominations that seem to be working toward a definite goal. It is difficult to classify various plans, for we have a dozen different denominations in a score of universities working through

many agencies—the local church, endowed lectureships, Bible chairs, parish houses, guild halls, church dormitories university pastors, here and there an affiliated church college or theological seminary. In all this variety, the many little problems of adjustment are being patiently solved by those in the local centers who best understand the situation and the national bodies, with a wider outlook are trying to direct the work along broad lines. If, at the beginning, the denominations had misgivings as to the wisdom of entering this inviting field, now the church knows that in so large a field there is work for all, and she feels that she is fulfilling a great responsibility, and that the denomination is the most effective approach to the student body and the best agency for supplying the religious needs of the students. The denominations have reached the conviction that the religious element in education and university life, which the state cannot directly supply, may be best fostered by the cooperating church.

With this general statement let us now outline the policy of two or three of the denominations.

The policy of the Unitarian church may be understood by a study of the recent reports of Mr. Foot, secretary of the department of Education of the American Unitarian Association. The Unitarians were among the pioneers in this field, early realizing the importance of the college town as a strategic center of influence. They were the first to plant new churches in the university towns because university centers and so church extension has been much encouraged through a realization of the needs of these centers. This church looks forward to the planting of new churches in college towns wherever a nucleus is found sufficient for the undertaking. The most significant innovation has been the enlistment for the past year of eleven student assistants in the churches at Ann Arbor, Iowa City, Ithaca, Lawrence, Lincoln, Madison and Urbana. The success and value of this plan was tested first in the University of Illinois. In accordance with the spirit of the Unitarian church, lectureships are regarded as an important adjunct and as soon as financial arrangements can be made, the institutional methods which are of value in this field will no doubt be encouraged.

The Church of the Disciples several years ago determined that the teaching function in this work should be emphasized. The Bible Colleges affiliated with the Universities of Missouri, and California, and Texas are illustrations of this plan. By this method the church seeks to train young men and women for the ministry and the mission field and at the same time afford opportunity for all the students of a university belonging to this denomination to study the Bible. The Church of the Disciples has but few church colleges and this plan has doubtless supplied a real need. Bible chairs have been established in other Universities. The woman's mission board was given the responsibility of meeting the financial needs of the Bible chair. There are now five institutions in which such work has been inaugurated.

I have been much interested in the manner in which the Lutheran church has approached the problem of supplying the religious needs of students

affiliated with this denomination. From the traditions of the Lutheran church it might be expected that they would become interested in a work of religious education of young men and young women. They must hear a familiar voice urging them on. Martin Luther once expressed a sentiment which sounds very modern. "Therefore, I beg of you all," said he, "in the name of God and our neglected youth not to think of this subject lightly as do many who do not see what the Prince of this world intends. For the right instruction of youth is a matter in which Christ and all the world are concerned". In the spring of 1907, the Lutheran Home Mission Board called Mr. Howard R. Gold to take charge of the work at Madison, with special instructions to study problems at the University of Wisconsin. In 1909, the Synod of the Northwest appointed a committee to promote this work at the same time memorializing the national body, the General Council, to immediately take up the matter and this council through a committee is now conducting the work and continuing a study of the field at Minneapolis and Madison.

It has been impossible for me to gather full information in regard to the policy of the Episcopal church. We know however that they approve of the guild house plan with its lectureship at Ann Arbor and in three institutions, West Virginia, Indiana and Illinois, church dormitories are conducted with a rector in charge.

The National body of the Congregational church has declared its hearty sympathy with this work but leaves the matter of its development to those in the local centers and the State Associations.

The Presbyterian church has been interested in this field for a long time and its interpretation of the needs of the state university student may be traced in the various deliverances of the General Assembly. Information about the universities had come to the General Assembly through individuals located in university towns. Finally the evangelistic committee appointed such men as Dr. James B. Lee, a representative of the committee and Dr. Buchanan of Wheeling, the seat of the university of West Virginia, to make a visitation of the universities and to report what was being done. In 1904, the Assembly directed that the College Board should make university work a part of its regular program. This Board held the commission for two years but found it inexpedient to continue the work and in 1906 the task was placed in the hands of the Board of Education. Synods in which this work had already been started were commended and the secretary of the Board was instructed to visit the students of the state universities to present the claims of the ministry. Co-operation with the various synods was more and more developed. In 1907, it was recommended that the Board of Education prosecute a definite and vigorous work for the supply of the religious needs of the students and funds were to be gathered. A plan which was inaugurated at about this time has greatly helped to interest the church as a whole in this field. A pre-assembly conference has been held for two or more years, consisting of a panoramic exhibit of the universities, reports from the university pastors and general discussion. This has helped to educate the whole

church to the needs of the field. In 1909, an important step was taken looking towards financial support. Doctor Wallace Radcliffe, who was acquainted with the Michigan plan, had declared as early as 1890 that the only hope for the permanency of this work is endowment and experience has proven the wisdom of his statement. For the past three years the Board of Education has encouraged the raising of endowment, the Board of Education being the trustee of such funds wherever mutually agreeable to the Synod and the Board. In March, 1910, a distinct department of the Board of Education was organized, called the Department of University Work. Dr. Richard C. Hughes was appointed secretary to direct and carry out the whole plan. Since Dr. Hughes' appointment, important matters of policy have been settled. One touching financial support and the other relating to the best method. I can do no better than quote the resolutions adopted. The progress of the work requires a policy which will make it possible to accomplish results from time to time more speedily and effectively in the reaching of the university centers demanding prompt attention. The present system of requiring Synods to finance from two-thirds to three-fourths of the expense of the University work before this Board will appropriate its quota is found to be inadequate to meet conditions as they arise in certain Synods.

THEREFORE BE IT RESOLVED, That the Board adopt the following policy, that the Board guarantee the salary of the University Pastor and the incidental expenses of the work at the university within the bounds of that Synod, whole or in part, as the situation may require, and that the Department of University Work shall endeavor to secure from the churches and individuals, within the bounds of the Synods where this policy is put into operation, such extra offerings as shall recoup the board for the advance appropriations authorized above.

The effect of this plan has been of great help in the extension of the work so that at the present time there are University Pastors in fifteen universities.

The other declaration of the Board is an emphasis for method. Looking over the field it was found that there was a great variety of agencies used and the Board while recognizing the need of pursuing different policies based upon local conditions at each university center, affirms its *unalterable* conviction that the *personal work* of the university pastor with the *individual* students is fundamental in this work, and that this pastoral care, leading up to contact with the local church, is absolutely necessary to the success of the movement for the spiritual welfare of the student body. There is no discrimination here between methods that have been found by experience to be of value, but as Dr. Cochran once said, "Let us not be so particular about the way in which the work is done as the spirit that lies behind it. The right spirit will determine the true method whether it be institutional or semi-academic or whether the whole work is embodied in one man. The great fact must never be lost sight of that a shepherd is following his sheep. The important thing is that some one in some way, with an understanding of the university spirit and love for the young and

eager heart, is giving his days and nights to the task of keeping true and clean and serviceable the educated leadership of the new day.'' Or as Nolan R. Best has expressed it, speaking of the distinction between the Y. M. C. A. work, which he characterizes as the big brother idea and the work of the church. ''The church,'' said he, ''is the evidence of parental faithfulness and devotion. It is the father and mother idea of Christian work.''

I had hoped to have time to gather up the points of general agreement among the churches and to indicate in what ways we are all moving toward the same objective. It is evident that this work is the expression of the new spirit of the church. The local centers co-operating with the national bodies, each denomination caring for its own but anxious also that the church as a united body shall perform its whole duty in satisfying the religious needs of the University centres. The church wants to make this a broad work, a patriotic work, a work of true education.

We all regard the pulpit of the local church as most important and believe that the local church of each denomination at the university center has a special function acting for the various churches of the denomination where they cannot act for themselves.

Important advances are yet to be made along the line of the teaching function. The Bible colleges of the Christian church, Wesley College at North Dakota, the school of religion at Ann Arbor, the Iowa plan of university credits, indicate the possibilities of the academic side of our work. Prof. Starbuck's investigations as reported in this conference indicate the trend of the universities themselves in this matter. Prof. Kelsey of Ann Arbor in a recent article in ''The Continent'' suggests a new advance. He declares that while ''each denomination may make provision for the pastoral care of its own, such provision does not afford a method of reaching as a whole the enormous student body, churched and unchurched, of our state institutions. The goal will not be reached until some way is found to bring the preachers of greatest power from time to time into immediate contact with the general body of students, gathered without regard to denominational affiliations to hear the message. Will not some great-hearted man or woman establish a foundation, like the noble Sage foundation for humanitarian work, or the great Carnegie foundation for the advancement of teaching, which shall have as its sole function the bringing of the most powerful interpreters of spiritual truth face to face with the vast throngs of students in state institutions?'' And then Doctor Kelsey asks the question, ''Is this merely a dream?'' I feel that this conference is able to answer this question in part. At the University of Wisconsin a co-operative plan is shared in by the University Pastors' Association and the president and regents of the university, under which, at intervals each year, three or four men of national eminence in religious work are invited officially to the university to address the whole university at convocation. The Biblical Institute held at the University of Kansas also shows what may be done even under present conditions. Several days together each year are set apart for special attention to Biblical and religious topics. University professors, during these days, in their regu-

lar courses, touch in their lectures points of religious significance. Eminent religious leaders are guests of the university and address the whole body of students in mass meetings. And so Professor Kelsey is not a dreamer but a prophet, and we may not fully understand what may be the future development of the work we represent.

Meantime we must strive to show ourselves approved unto God. This we know, that faithful, wise, pastoral care has kept hundreds of students true to their faith and sent them out into the world committed to Christian service. Many have decided for the ministry, for mission work, and for Christian leadership as laymen. The spiritual victories have been many, and the results have far surpassed the most sanguine expectations. The denominations are measuring the great value of these significant results. As our work widens in scope so will the policy of the churches broaden, and this movement in which we have a part will be regarded in time as one of the most important educational and religious movements of the new century.

SHOULD THE UNIVERSITY PASTOR ASSEMBLE HIS STUDENTS? WHY? WHERE?

EDWARD W. BLAKEMAN, METHODIST EPISCOPAL UNIVERSITY PASTOR AT THE UNIVERSITY OF WISCONSIN.—MADISON.

One of the distinct purposes of this movement is to reclaim these centers for organized Christianity. This purpose can be accomplished only as a church loyalty is developed in the university community. The state school must by its foundation, according to some, assume that education can be complete with religion omitted and religious organizations ignored. The church worker at a state university is at once confronted with the problem of lifting before the university community the vital piety of an historic denomination.

In the doing of this task we need to hold carefully to one fundamental distinction. The university as a "community" is one thing and the university as an "institution" is another. The state owns and operates the institution. From this, we, as religious bodies, are excluded. The community of students and teachers on the other hand is a community of 3000 or 4000 souls. As such the field is an open subject of our missionary propaganda. In this community the city has governmental rights, the politics of the land has party or political right, and the church of Jesus Christ a spiritual right. From the very nature of the case these individuals are ours to evangelize,—to church, to organize denominationally.

It is because of this purpose and in the freedom which follows in the wake of this fundamental distinction that I claim that the church worker should assemble his students. His work will be efficient in the purpose to which I have confined our thought in exact proportion to the group loyalty developed. Group loyalty comes of group consciousness. Group consciousness springs from contact of man with man. It is only as men rub elbows in a common cause,— lift together a common burden, that

they understand social difficulties or appreciate a moral task. Within the historic religious bodies which we men have the honor of representing, the thousands of humanity have wrought together and triumphed. Here, then, is an heritage for the student body in any state. Let the content of these great religious institutions make its appeal and the heroism of spiritual leadership combined with the intensity of the critical theologian will lead from our college halls other Luthers, other Wesleys, other Beechers, other Simpsons, and an occasional Philip Brooks.

All through these conference sessions there has sounded an eloquent testimony of the fact that those who toil together, those who "sympathize", —suffer together,— learn the social difficulties and come to appreciate the moral task before us. Here are thirty men assembled, with others to advise. Yonder is an host of America's future leaders, and we see them in Ohio, in Minnesota, south in Missouri, and yonder on the Pacific coast "as sheep having no shepherd." As we are here developing a group consciousness, a group loyalty, so should each church leader at each state institution join the students under him to the church of his connection and lay upon them the burdens of the Kingdom of God. In so doing he will make the contribution of Congregationalism or of Presbyterianism, or Methodism, to the university community, to the life of these western states.

In the second place, the pastor should assemble his students because of the enthusiasm of numbers. Enthusiasm produces winning athletes and strong orators; why not capable religious leaders,— preachers and laymen who excel. We "mass" for football because it gets results. Let the Baptists "mass" for the production of that element of contrition which the faith has helped contribute to our civilization. The athletic department calls back graduates to appeal to the sentiments of undergraduates and move them to fill the bleachers and back a team. Let us commend Methodism for its emotional appeal in the student world if it can arouse young men from apathy and spiritual sloth.

Few people know that there are between 500 and 1000 Congregationalists; 500 and 1000 Presbyterians; 500 and 1000 Methodists; 500 and 1000 Disciples of Christ; 500 and 1000 Episcopalians; in each of our state schools. The student, I have found, is much encouraged when he comes to know that he marches shoulder to shoulder with one-tenth of the student body religiously. Let him sit together today with 500 others who have had the same strict religious discipline as he,— who have been Sunday-Schooled as he has,— who have been singing the same sacred hymns Sunday after Sunday, and almost hearing the same sermons from the same preacher,— and he goes forth tomorrow on a higher moral plane; able to make a far better fight for a character than he ever made before.

Again, the minister is to look upon his congregation as the machinery by which he as the operator is to create followers of Christ, if I may use such an illustration. It is not the business of the university pastor to teach his own and then draw his pay. He is placed over the membership to

increase it. He cannot direct the energies of six or seven hundred people to this purpose unless he assembles them,— gains their confidence, and is accepted as their leader for certain definite and specific ends. Here is the power of the pulpit. The pastor, daily among his people, within and without his membership, can stand forth upon Sunday and apply the teachings of the Scriptures to the experiences and the problems confronting the community. Without this possibility, the university pastorate is denied one of its greatest assets. With it, the office strikes the strategic point of our civilization, and the coming men of our society are reached by the voices of God which echo and reecho throughout the Bible and are heard in all life.

You ask then, "Where should the students be assembled?" I answer, "at the most advantageous spot in the quarter." It may be the local church; it may be a rented hall, or a college building. It must be properly located. That, to my mind, is the first and all-important consideration.

We dare not dogmatize on this point. After studying carefully the condition at five university centers it becomes apparent that we cannot generalize. Four separate issues are involved however:—

First. The location of the local church,

Second. The character of that church. Is it sympathetic— has it room?

Third. Would the city and the university adherents be able to maintain two churches?

Fourth. Is it wise to divorce "town" and "gown" in the place of worship?

At Minneapolis the city churches are near. Let them expand to accommodate the students, each group assembling at the church of its connection. At Michigan the Ann Arbor churches are well situated and Guild Halls are thus practicable in connection with these churches. At Illinois and Texas, where the largest investments have been made, separate churches much loved by the entire student body are training students for laymanship and getting for the churches and the students remarkable spiritual results.

If, as at Madison, the churches are far removed and a bit indifferent to the problems of student life, it devolves upon the university pastor to erect near the school a meeting place. The while this is being done, he does well,— according to the opinion of this and previous conferences,— to work in conjunction with the local church, acting as an associate pastor.

In conclusion, let us hold firmly in mind that the purpose involved is to bring the vital piety of each historic religious body in its own identity to bear upon the total life of the university community. Let each assembly of students and every institution erected conform to this purpose, and let us continue insistent and persistent in our effort to sweeten, to strengthen, to ennoble American life by appropriating today and here the heart experiences of humanity as recorded Godward in these denominations.

FINANCING THE WORK OF THE UNIVERSITY PASTOR.

THE REV. MARTIN E. ANDERSON, PRESBYTERIAN UNIVERSITY PASTOR, UNIVERSITY OF ILLINOIS.

The outstanding need as I see it in the university pastor movement is that of stability. It lacks of permanency. There are those who believe that the movement is but a passing cloud in the university firmament. They predict its speedy and sure passage into sweet oblivion. I do not share their pessimism. I believe the men in the movement are too far-seeing to fail to take the steps which will insure permanency. In the few minutes allotted to me, therefore, I wish to make a plea for permanency.

There is no need that I should urge the permanent retention of the university. All can see that our state universities are here to stay. I am not so familiar with the condition at Iowa, but in Illinois the legislature has surely taken steps to insure the permanency of its sole institution of higher learning. As you are doubtless aware, provision was made at the last session of the legislature for a mill tax, which will give the university an income approximating $3,000,000.00 annually. Computing this at the rate of 4 per cent, it is the equivalent of an endowment fund of $75,000,000. This permits us to predict a future for the University of Illinois. I doubt not but that the other state universities represented here are on as permanent a financial basis as the one referred to or will soon be in a similar position of prosperity. There is no question then but that our fields for service will always remain.

It is not necessary to say anything about the importance of this field. Doctor Carrier, president of Waukesha College, calls it the greatest home mission field in this country and some of us heard Mr. John R. Mott, doubtless the greatest living authority on fields for Christian service, a man who has visited thousands of fields all over the world, say, "Nowhere is there a larger field for Christian work than at the state universities." When a man like Mr. Mott with his worldwide vision makes the statement like the one quoted, it should convince us that the fields in which we serve are worthy of the best efforts of the biggest men. There can be little or no question in the minds of all fairminded people but that the university pastor is helping very materially to solve the perplexing religious problem at the state university. He has proved his worth. Wherever he has been permitted to serve any reasonable period of time, testimonials can be produced which will show that his work has been most effective. The experimental period in our work has passed. The system has been tried and found effective. Some of you will remember the words of Dr. Van Hise, president of Wisconsin University, in this direction. I quote him. "It seems to me that in having each church look out for its own, as is being done here, each group of students is being looked out for by those who are in sympathy with their ideas, beliefs, and faith in a manner best adapted to each individual group. In having the various groups and in having a man giving his attention to each group there is also the stimu-

lus and personal relationship which would not be possible, under another arrangement, and therefore I conclude,'' said Pres. Van Hise, ''that it seems to me that the state of Wisconsin and the state university are to be congratulated because they could not take up the work of religious instruction officially. It has been provided for better than we could have provided for it.''

I take it therefore that there is no question in the minds of any present, first, that the fields in which we work will always remain. Second, that this field is big enough to engage the earnest attention of the most worthy. Third, that the university pastor is doing a most valuable work on this field and should be retained. Hence the plea for permanency.

There are two things which will serve to temporize this agency. One is, inadequate men for the field, the other is, inadequate support and equipment for these men.

The danger is always present of putting a small man in a big job. Nothing will kill the job as quickly as a man beneath it. Our jobs are too big for small men. The position merits and demands men of vision, men of capacity, broadminded men, men who abhor sectarianism, and are prudent enough to say the least about denominationalism, men with strong personalities, sympathetic natures, youthful spirits, able to think, to feel, to act with the students, whom they serve. No man is too big for our jobs. No one of us is big enough for the position we hold and the strongest man is none too strong for a field like ours. Such a man must have adequate support.

The salary of the student pastor should be at least equal to that of the full professor in the university where he serves. He should be able to live on a par with the average professor. His income should be sufficient to enable him to keep abreast with the times in his reading, and in his travels. He should be enabled to entertain on a large scale, and on as high a scale as any of the university professors. This salary should not only be sufficient but it should be paid promptly at a specified time. This is not the condition which exists at present in all our university centers. I heard the other day of a university pastor, a man with a family, a man who is doing a real work, who not only fails to receive an adequate salary, but he himself told me that his committee is not always able to pay him all of the salary which they promised him, and he is compelled to work along commercial lines to earn enough to make ends meet. I know of another university pastor who has to do outside preaching on Sundays to make enough money to enable him to continue in his work. These things, brethren, ought not to be. Our movement will surely die and die speedily unless some provision is made for the support of the university pastor which will be reliable. The university pastor, who has responsibilities toward his family to discharge cannot be expected to work with freedom unless he knows that there is sufficient money in the treasury to pay his salary and necessary expenses from year to year. There is nothing which puts the damper upon the ardor of a man quite as much as a deficit in the treasury. A school boy was once asked to define a deficit,

said he, "a deficit is what you have got when you have got less than when you had nothing." It is a pretty good definition of the work, it strikes me. The fear of a deficit in the treasury, perhaps more than any other one thing has kept strong men from entering our field, and the presence of a deficit in many instances has driven men from the field.

At present the university pastors are supported very largely by the contributions of the local church or the churches of the state. In some cases, partial support comes from the church boards. This method, as it strikes me, is entirely inadequate and does not insure permanency. No university pastor ought to be willing to depend on boards and church collections for his support. They are altogether too fluctuating. You have the element of human nature to contend with. It takes too much of one's energy and time to speak at conferences, in churches, in committee meetings, etc., during the year, and yet this must be done if the money is to be forth-coming. It is the policy of some of the church boards to prevent their university pastors from doing any financial work. This is an ideal policy, provided it works, but my opinion is that it will not work. The only solution, as I see it, for the problem of permanency in the university pastor movement, is an adequate endowment for every movement.

I suppose my position on the program at this point is due to our experience at Illinois. When I accepted the position of university pastor for the Presbyterian church in May, 1909, I required the committee to specify in the call that I was not to be responsible for any financial work, except as I might be willing, from time to time, to advise with the committee. I wanted to be free to spend all my time with the students. Part of the salary of the university pastor was then paid by the Board of Education, the rest came from the different churches of the state. While pay day was not as regular as it might have been, we were fortunate enough to be able to meet our obligations, but there was so much uncertainty about our ability to do this that the arrangement was hardly satisfactory. At that time, in May, 1909, the funds for current expenses were low. We had no property and only two conditional promises which it seemed impossible to realize upon toward an endowment fund. We had a conditional offer of $10,000.00, provided we would raise $50,000.00 more before May 1, 1910. This offer had been standing for four years. My two predecessors, in the office of university pastor, had refused to engage extensively in the financial work. The man immediately before me secured another offer of $5,000,00 on the same conditions. This left $45,0000.00 to raise and less than a year in which to raise it. My understanding was that this money would be raised by the synod's committee of fifteen ministers and elders. It depended upon them to do this. The time passed quickly. Four or five months went by and little or nothing came in for the endowment fund. Finally a prominent churchman urged me to lay aside my aversion to financial work, leave my work at the university, and go out for the money. I objected seriously to this, but was finally persuaded that it had to be done. The board's secretaries, Drs. Cochran and Hughes, rendered good service in our campaign, bringing in a total of about $2,500. The committee on Christian education in charge of

our movement cooperated most loyally, not too much praise can be given to our worthy chairman, Dr. W. S. P. Bryan of Chicago, and other members of that committee. During the remaining months of that year, I presented the work from Sunday to Sunday in the pulpits of the state and canvassed the different communities during the week. In all, it was my privilege to hand over to the treasury about $30,000.00 towards this endowment fund, $22,000.00 of which I collected during the last eleven days of April. On the first of May, we were able to wire the original donor that we had made good, and we received the $10,000.00 which he promised. During the same year, we collected $6500.00 more for grounds and buildings. We purchased a most eligible site in the heart of the student residence district. The house was used as a Guild Hall for over a year. During the past summer, this house was moved to the rear of the lot, a third story added and the house changed from cellar to attic, and now serves as a residence hall for young women. There are nineteen rooms in this house, some twenty university women room there and twenty-four are boarding there. It is a safe Christian home for university girls. On the front of the lot, we are erecting the University Presbyterian church for students at a cost of $30,000.00. Since February 5, 1911, it has been my privilege to gather in some $34,000.00 more for grounds and buildings. In all, we have collected over $100,000.00 for our work, $60,000,00 of which is invested in stocks, bonds and mortgages, and bringing in annual income at an average rate of about five and one-half per cent. We have still to raise about $13,000.00 and then we feel our work will be on a permanent basis.

My reason for relating this bit of history is to show how similar our position was to what yours is now. If I had taken the view that many university pastors hold it may be that we would be no better situated financially than we were during the three years before I came or than some of you are at the present time. I am not relating these facts to advertise any special ability as a financial agent, I do not claim to have any. My only reason for citing these facts is to inspire some of you to go and do likewise. What one university pastor has done other pastors can do. It means much hard dork, and much self denial, but the results are sure and the satisfaction is sweet.

Some of you may be interested in knowing the method pursued in our financial work. My theory is that it is far better to devote all of one's time for a while to the financial end of the work than part of one's time all the while. It is far better, in my opinion, to spend a year or two in financial work than to have to work under financial worry and limitations all the time. Our method then is to leave the university field and present the cause in the different pulpits of the state on Sundays and to follow the presentation with a canvass of the individual members of the church during the week. For a while, I did not realize the importance of representing the work fully, in the church, before approaching the members. I remember going to a woman of means and presenting the needs of our work. She gave me a very respectful hearing, lasting about five minutes, when she

politely informed me that she had no money to give me. I was much disappointed. I had expected great things from her. I asked her pastor to give me a few minutes in his pulpit on Sunday morning. He told me to take all the time I wanted. I spoke for twenty minutes on the need for our kind of work at the state university. On the following day I called to see this woman again. She was present at the service on the Sunday preceding and heard all I had to say. I had twenty minutes with her then and if I had failed to make an impression it was all my fault. I felt sure that she thought more favorably of our work now than she did on my former visit. After a few minutes, she informed me that she was willing to give me a thousand dollars for the work and that she felt that our field was a needy field. It took me no time to convince her that she ought to give at least two thousand dollars, which at five per cent, would mean $100.00 a year of her money going into this work. I have called upon that woman three or four times since then and have secured in all $10,000.00 from her. Had I failed to secure her attention for twenty minutes at that morning service I am quite sure that we would never have received a cent from her for our work. By all means present your work fully, preferably at a morning church service, if you want to make a successful appeal.

We do not pass subcription blanks at these church services. Our experience has proven that this method is not productive of results. Not long ago, we spoke for about twenty-five minutes on university work in a little country church, subscription blanks were passed, the church officers urged the people present to fill out these blanks and leave them before leaving the church. The total received from this method at that service was $3.00. We were much disappointed, of course. As a result of visiting a number of those people in their homes, we secured twenty times as much as we had by the former method.

We never ask for collections, when presenting this work. Another experience which may be of value to you in your canvassing work in a small country church, we presented the work fully in the morning and gave a popular illustrated lecture in the evening. At the close of this service, the pastor of the church urged his people very strongly to give liberally for the support of university work. When the collection was counted, we found that we had a little over $8.00. I was worn out, discouraged, and disappointed. Not satisfied to return to Champaign with only $8.00, I asked the pastor to give me the names of a few of his people and allow me to call upon them. He gave me about six names. All of them, I think, had been present the evening before, and had contributed when the collection was taken. As a result of the personal canvass we made that morning, we secured over $300.00, practically all of it in cash. The six people interviewed gave about $5.00 when the collection was taken, and over $300.00 when the gum shoe method was used. There is, in our opinion, no other effective method than this same personal, man to man, individual, gum shoe method. Do not waste time on anything else. Save your postage, your correspondence may bring a little but if you would spend as much time and money in making personal appeals, your results would be far greater.

Our policy is to strike while the iron is hot, we feel that this is the Lord's work and there is no better day to prosecute the Lord's work than on the Lord's day. We see as many as we can on Sunday afternoon, present the work, if possible, on Sunday morning, call on the people Sunday afternoon, preach again Sunday night, see a few more after the evening service, go out early on Monday morning and continue until the field has been thoroughly canvassed. Not the easiest kind of work, I grand you, but the kind of work that brings results. Our plan is to size a man up, and ask for twice the amount you expect to receive, we find that it is an advantage to let him know about how much we expect to receive from him. We compliment him by letting him know that our impression is that he is able to give at least twice as much as he really is able to give. We can't always be sure that we have made the right estimate, we were agreeably disappointed on one occasion. I remember asking a man for $200.00, expecting to receive about $100.00. To my great surprise, he said, "Make it $250.00." I hardly knew what to say but recovered sufficiently to thank him and to ask him when he wished to pay it. "Oh, any time," said he. "Now," said I, "Yes, but I haven't my check book with me." That will be all right," I replied, "I have mine here, what's the name of your bank?" And as he named it, I scratched out the name of my bank, filled in the proper name, wrote in the amount to be paid to so and so, treasurer, handed it to him and without any question on his part it was signed. Get the cash on the first interview, if it is at all possible to do so. "A bird in the hand is worth two in the bush." We spent about a year in the insurance business. When agents came to our office and spoke of the bright prospects they had, we paid little or no attention to their remarks, what we wanted to see was signed applications. See your man, land him, don't let him put you off, let him know that the only thing that will make you get up and leave is for him to "come across."

If you havn't secured the amount you went after from an individual, keep after him until you get him. May I relate another experience. I wrote to a certain woman of means and said to her, that we would have to receive $10,000.00 from her for our work and that I was going to call on her very soon to present the matter more fully. She wrote back, "Enclosed please find check for $1,000.00, since you have the whole state to canvass, I think this is my share." I thanked her for her check, but said that it was still my opinion that we would have to have $9,000.00 more from her, and that I was going to call on her soon to receive it. I made several calls before I got it, but it came. She gave the $10,000.00 we had originally set out to receive, not in one sum, but in smaller sums, all of them aggregating $10,000.00.

If our work is to be permanent work, fellow university pastors, it must be adequately endowed. If endowment funds are going to be raised, in nine cases out of ten, you who are on the field will have to raise them. This money as a rule does not come through the committees or through financial agents. The people will listen to you and will respond to you as they will

to no other. You are on the field, they respect you, they will help you. Don't lose any time sitting around waiting for others to complete your funds. Get out and hustle for the money, it will be hard work, while the campaign is on, but it will be much easier sailing when the fund is completed. I don't like this financial work any more than the rest of you do. I do it because I know it must be done, and it seems as though the university pastor must do it. My job is that of pastor to these students. I want to reach them definitely for Jesus Christ. This financial work is only one of the means to that end. In many instances, my fellow workers, we have the last chance with this university student. If they slip through our fingers and leave the university unsaved, the chances are that they will never be reached. We cannot emphasize the importance of our work too much, nobody carries greater responsibilities than we do. I trust that we may go from this conference with a new vision of this responsibility, with a new vision of the bigness of our task, with renewed resolution to put a man's strength, supplemented with all divine power, into this man's job. Men let's throw all our strength into this financial work, make every movement stable, strong, permanent, then let's throw every ounce of energy we have to make our endowment fund, our building, all our resources, serve Jesus Christ and advance His Kingdom.

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